

27a

MATURINI CORDERII
COLLOQUIA SCHOLASTICA,
ANGLO-LATINA, 9

In varias Clausulas distributa :

Observato utriusque linguæ Idiomate.

*Quo sc. (ope vernaculi) in quotidiano
sermone, Latino pueri felicius exer-
ceantur.*

*A Carolo Hoole, A. M. è Col. Linc. Oxon.
Et nuper apud Londinates Ludimagistro.*

*Ipsū Latinè loqui, est illud quidem in magnâ
laude ponendum, sed non tam suâ sponte, quam
quod est à plerisque neglectum. Non enim tam
præclarum est scire Latinè, quàm turpe nescire.
Cic. de Clar. Orator.*

L O N D I N I :

Excudebat J. Read, pro Societate Stationariorum.
M DCC XXXII.

18



3 Bd



To his honoured good Friend,

Mr. *HENRY* *HAMPSON*,

CITIZEN OF

LONDON.

SIR,



THE lively Progress that your Eldest Son (*the Leader of his Class*) together with some other his Fellows made in these Colloquies, (*whilst as yet they were conversant in their Grammar Rudiments,*) embolden'd me to dedicate *'the same unto you;* partly, to signify how willingly I would be thankful for your singular and great Favours done to me; and partly, to witness your Exemplary Education of your Sons at home.

For I remember, your Care was to see them over-night to perform their Tasks imposed; and, amongst other Things, *this was usually enjoyn'd him,* to write out a certain Number of the choicest Phrases in his Book, and to say them by heart the
A 3 next

The Epistle Dedicatory.

next Day. By which *he receiv'd* a double Benefit; *first*, to be able readily to read and truly to write our *English*; and withal, to be well acquainted with some elegant and pure Expressions in the *Latin* Tongue.

This most profitable Course *I have constantly kept* with young Enterers into the *Latin*; and observing it exceedingly advantageous to help them forwards towards Authors, with an easy Delight; *I proceeded thus* to publish what *I now present you with*, for the general Good of all, but more particularly for the Benefit of your Children.

And however it may seem unworthy your Patronage, as consisting upon Things more fit for Boys than Men to look upon; yet considering how far meaner Works (both of this and other Subjects) have been dedicated to, and accepted of by most noble Personages, and many in most weighty and strong Employments, *I presume it will not want your Acceptance.* And with the very Worth of the Book hath born it out without a Patron, (*I may boldly say* to Scores, if not) to Hundreds of Impressions, both in this and foreign Countries, it cannot be any Disparagement to you to give it Countenance.

Nor let any tell you, that your Sons (how good Proficients soever) are now past this poor Subsidary, seeing it may benefit even (the most learned of all us) School-masters, both to learn and teach by. *And I have been told*, in Commendation of that yet famous Dr. Reynolds (once President of C. C. C. and then the University's Orator in Oxford) that when young Students came to him, and desir'd him to inform them what Books they had best to peruse, for the speedier and surer Attainment of a clean *Latin* Stile of Speech; he ever bad them get Corderius's Colloquies, and be sure, in reading them, to make those Expressions their own, both for writing and speaking; because in them they should find Terence and Tully's Elegancies apply'd to their common Talk.

Which Advice of his (without Question,) were it but continually taken, and constantly observ'd (at the least) in that

Mother Academy, it would ease the last Complaint of one * of the present Public Readers; and cease the frequent Sarcastic of Foreigners, who deride to see such a general Dilability in Englishmen (otherwise

Scholars good enough) to speak in *Latin*.

And I conceive no better Way whereby this Defect may remedy'd, and the Scandal (that ensues thereupon) removed than for every School-master, that professeth to teach *Latin* seriously

The Epistle Dedicatory.

Seriously to trace Corderius's Steps, and to intire himself and Scholars, (by little and little) as they daily gather Strength, upon all Occasions whatsoever, to speak the learned Language. And to further that most profitable Exercise, I have purposely translated these and other Colloquies, partly, therein fulfilling the Author's Request, that Masters would interpret them now and then to their Scholars, and teach them how to imitate them; and partly to discover that rich Treasure of Elegancies, which are sometimes involv'd in Particles and single Words, as well as gloriously expos'd in larger Phrases.

I might trouble you with some of these Things, which I have observ'd, to this Author's Commendation, viz. That he underwent and perform'd this defatigating Task of a School-master, in sundry Places in France (more especially at Paris and Geneva) for above fifty Years together; that he bred many excellent and great Scholars, amongst whom Master John Calvin is most famously known for his Works; that, that great and accurate Printer Robertus Stephanus, was his intimate and beloved Friend, and one that thought it no Dishonour for his Press to print Cato construed by Corderius, as he should have done so these Colloquies had not his own Death prevented; and that, (for which indeed all we of his Profession, may admire him) he taught six hundred Boys with far more Order and Silence, than many other School-masters could keep with thirty or forty only. I might add, that, (besides his Care in ordering his Family, having always a Multitude of Tablers) he spent many private Hours (stoll'n, as it seems, from his Time of Sleep and Recreation) in providing such Helps for his Children as might ease himself, and encourage them in passing the Difficulties of Learning; and tho' he knew well enough many jeer'd to see a Man of his Parts and Years, thus to amuse himself in such trifling Matters; yet he so far addict'd himself to teach little ones, that for their sakes he condescended to any, even the meanest Undertakings. So that indeed I may well commend Corderius, as an excellent Pattern for a good School-master to follow, and this Book of his as a true Touchstone for judicious Parents, to try when their Children are well taught and disciplin'd.

But I fear to offend with Length, and therefore I will omit many things touching the Use and Benefit of these Colloquies, and my Design in translating them, because indeed I intend (as I continue Health and Opportunity) to proceed in A new Discovery of the old Art of Teaching, and therein to shew the

The Epistle Dedicatory.

Manner of Improving this and other Books us'd in Schools, to their proper Ends.

May you please (Worthy Sir) to receive this mean Expression of mine unfeign'd Desires, to promote the pro ing of those to-wardly young Gentlemen your Sons; and to reserve it as a Pledge of my Endeavours, (at the least) to avoid the Name of a thankless Person; I shall rest, after I have subscrib'd myself, Sir,

Humbly devoted to serve

You, and Yours,

From my School in
Goldsmiths-Ally.

November 4. 1652.

CHARLES HOOLE



M. CO

M. CORDERIUS'S

COLLOQUIES, COLLOQUIA,

English and Latin.

Coll. 1. Bernard, Claudius.

GOD save you Claudius.

And God save you too, Bernard.

Let us play a little while.

What say you, you little Fool?

You are scarce come into the School, and do you talk of Play already?

I pray you be not angry.

I am not angry.

Why then do you speak so loud?

I blame thy Folly.

May we not play then?

Yes, we may; but when Time serveth.

Pie! Thou art over-wise.

I wish I were but wise enough; but, I pray thee, let me alone, that I may get what I am to say by and by to the Master.

You say fair.

I will also get with you, if you please.

What now? What is this?

What meaneth this so sudden alteration?

M. CORDERII

COLLOQUIA,

Anglo-Latina.

Coll. 1. Bernardus, Claudius.

S'Alve, Claudi.

Tu quoque salvus sis, Bernard.

Ludamus paulisper.

Quid ais, ineptule?

Vix Scholam ingressus es, & jam de ludo loqueris?

Ne irascaris, quæso.

Non irascor.

Cur ergo sic exclamas?

Accusatio tuam stultitiam.

Non licet igitur ludere?

Imò licet, at cum tempus est.

Vah! Tu nimium sapis.

Utinam tantum saperem fatis; sed mitte me, quæso, ut repetam quæ mox reddenda erunt Præceptori.

Æquum dicis.

Volo ego quoque tecum repetere, si tibi placet.

Eho? quid hoc est? Quid sibi vult ista tam subita mutatio?

Did

Did not you talk of Play but
~~just~~ now?

B. I did speak of it indeed,
but not in earnest.

C. Why did you dissemble?

B. *That I might talk with you
a little.*

C. *What is that good for?*

B. *What now* do you ask? Did
you never hear it of the
Master?

C. *I do not now remember it;*
I say, *what good* doth it to
talk together?

B. To exercise ourselves in the
Latin Tongue.

C. Truly you think aright, and
I love you the more now.

B. *I thank you*: come, let us
go to our Parts; for the Ma-
ster will be here by and by.

Coll. 2. Stephanio and the
Master.

S. God save you, Master.

P. God save you, my *Steph.*

Whence come you so very early?

S. From our Chamber.

P. *When got you up?*

S. A little before six, Master.

P. What do you say?

S. *It is just as I say.*

P. *You are up too early.*

Who wak'd you?

S. My Brother.

P. *Did you say your Prayers?*

S. As soon as my Brother had
comb'd me, I said them.

P. How?

S. *Kneeling upon my Knees, and
holding up my hands together,
I said the Lord's Prayer,
with a Thanksgiving.*

P. In what Tongue?

Nonne tu *modò* loquebaris de
lusu?

Loquebar quidem, sed non se-
rio

Cur simulabas?

Ut paucis tecum fabularer.

Quid illud prodest?

Etiam rogas; Nunquam audi-
visti ex præceptore?

Nunc mihi non occurrit; *quid;*
inquam, *prodest*, confabula-
ri?

Ad nos in Latina lingua exer-
cendos.

Profecto rectè putas, & ego te
nunc magis amo.

Habeo tibi gratias: age, repe-
tamus prælectionem; nam
brevis præceptor aderit.

Coll. 2. Stephanio & Præ-
ceptor.

Salve, Præceptor.

Salvus sis, mi *Stephanio.*

Unde venis tam multò mane?

E cubiculo nostro.

Quando surrexisti?

Paulo ante sextam, præceptor.

Quid ais?

Sic est ut dico.

Tu nimis es matutinus.

Quis te expergescit?

Frater meus.

An precatus es deum?

Cum primum frater me pectus
precatus sum.

Quomodo?

Flexis genibus & conjunctis ma-
nibus, dixi præcationem Do-
minicam, cum gratiarum
actione.

Quâ linguâ?

S.

S. In the English.
 P. O well done ! who sent you to me ?
 S. No body.
 P. What then ?
 S. I came of my own accord.
 P. My little Sweet-heart, what a fine Thing it is to have a good Wit !
 S. It not breakfast time ?
 P. I am not an hungry yet.
 P. What would you do then ?
 S. I will repeat the Nouns we use to say every Day, if you please to hear me.
 P. What should it do but please me ? Do you remember them then ?
 S. I do remember them.
 Thanks be to God.
 P. Come on ; say.
 S. But you use to go before me in English, and I answer in Latin.
 P. You do well to put me in mind.
 S. had almost forgot that : answer then.
 P. I expect you should propound.
 S. The Head.
 P. Caput.
 S. The Top of the Head ?
 P. Vertex.
 S. The Fore-part ?
 P. Sinciput.
 S. The Hinder-part ?
 P. Occiput.
 S. Now answer in English.
 P. Caput ?
 S. The Head.
 P. Vertex ?
 S. The Top of the Head.
 P. Sinciput ?

Anglica.
 O factum benè ! quis te misit ad me ?
 Nemo.
 Quid ergo ?
 Ultro veni.
 Mi animale, quàm pulchrum est sapere !
 Nonne est jentandi tempus ?
 Nondum esurio.
 Quid vis igitur ?
 Volo reddere Nomina quotidiana, si tibi placet audire me.
 Quidni placeret ? Tenes igitur memoria ?
 Teneo.
 Gratia Deo.
 Age ; pronuncia.
 Sed mihi soles præire Anglicè,
 & ego Latine respondeo.
 Benè mones.
 Pene istud oblitus eram : responde igitur.
 Expecto ut proponas.
 Nunc responde Anglicè.

S. The Fore-part.

P. *Occiput?*

S. The Hinder-part.

P. What if you say all by your self now?

S. I can easily say.

P. And I will be willing to hear you

S. *Caput*, the Head.

Vertex, the Top of the Head.

Sinciput, the Fore-part.

Occiput, the Hinder-part.

Have not I said well, Master?

P. *Very well as can be.*

S. *The Lord God be prais'd.*

P. *O finely spoken!*

Go now and ask the Maid for your Breakfast.

S. I had rather have it of you, Master, if it may be no trouble to you.

P. O how I love you for that saying! come, follow me, I will give you something that is good, because you have done your Business well.

What is this?

S. *White Bread.*

P. What are these?

S. *Dry Figs.*

P. Count them.

S. One, two, three, four, five, six.

P. O pretty little Boy!

Now eat your Breakfast at your own leisure.

Coll. 3. A. B.

A. Will you eat your Breakfast with me?

B. I have no Breakfast.

A. What, have you not brought it?

B. I got my Breakfast at home.

Quid si nunc solus dicas omnia?

Facile dicam.

Ego verò te libenter audiam.

Nonne benè dixi, Præceptor? Quàm optimè.

Laudetur dominus Deus.

O pulchrum verbum!

Ito nunc petitem ab ancilla jentaculum.

Malim abs te accipere, præceptor, si tibi non est molestum.

O quàm te amo de isto verbo age, sequere me, dabo tibi aliquid boni, quia tam rectè fecisti officium.

Quid est hoc?

Panis candidus.

Quid hæc sunt?

Ficus arida.

Numera.

Una, duæ, tres, quatuor, quinque, sex.

O lepidum capitulum.

Jenta nunc oriose.

Coll. 3. A. B.

Vis jentare mecum?

Non habeo jentaculum.

Quid, non attulisti?

Ego domi jentaveram.

Do you always do so?
No; but because *I rose pretty early*, my Mother was pleased to deal so with me.
Much good may it do you.
then will break my fast by my self.
And I will ply my Book in the mean time.

Coll. 4. The Master and the Scholar.

Are you ready to give an account of your study?
I am ready, *as I think.*
Say then, and *have your wits about you.*
This Morning we first said a Verse out of *Cato*; then, we constru'd it in Latin and English; at the last, *two and two of us* parsed every Part of Speech, with its Things belonging to it, and the Signification.
Have you done your Duty well?
I suppose I satisfy'd my Master pretty well.
See you do not lie; for I will ask him.
As you will, Master; I do not fear in this point.
Come, let us go on.
What have you to say at Noon?
We have the Verb *Possum* to form in Latin and English.
Nothing else?
Nothing.
I have taught you that otherwise.
You not remember it?
I dare not say, till I have try'd.

Itanè semper facis?
Minime; sed quia *benè mane surrexeram*, sic matri placuit me tractare.
Frofit tibi.
Ego igitur solus jentabo.

Et ego interim studebo:

Coll. 4. Magister, Discipulus.

Esne paratus ad reddendum studii tui rationem?
Paratus, ut mihi videor.
Redde igitur, & esto presenti animo.
Hoc matutino tempore, primum pronuntiavimus carmen ex Catone; deinde ejus interpretationem Latine & Anglice reddidimus; postremo bini pertractavimus singulas partes Orationis, cum attributis & significatione.
Rectene fecisti officium tuum?
Puto me satisfecisse præceptori magna ex parte.
Vide nè mentiaris; nam ego illum percontabor.
Ut voles, præceptor; nihil hoc in re metuo.
Agè pergamus.
Meridie quid habetis reddere?
Habemus declinare Verbum Possum Latine & Anglice.
Nihil præterea?
Nihil.
Ego te istud aliis docui.
Nonne tenes memoria?
Non ausim affirmare donec retavero.
M. Form

M. Form it in the first Persons, and the rest will be very easy to you. *Declina in primis personis, & cætera tibi erunt facillima.*

D. The Indicative Mood,

Possum, I can.

Poteram, I was able.

Potui, I have been able.

Potueram, I had been able.

Potero, I shall be able.

The Imperative is wanting.

The Optative.

Utinam possim, God grant I can.

Utinam possem, would to God I could.

Utinam potuerim, God grant I have been able.

Utinam potuissem, would to God I had been able.

The Subjunctive.

Ut possim, That I may.

Ut possem, That I might.

Quamvis potuerim, Altho' I have been able.

Quamvis potuissem, Altho' I had been able.

Cum potuero, When I shall be able.

M. Decline the whole Infinitive Mood.

D. The Infinitive Mood Present and Preterimperfect Tense, *Posse*, to may or can. *Declina totum Infinitivum.*

The Preterperfect and Preterpluperfect Tense, *Potuisse*, to have or had been able. *Infinitivi modi præsens & præteritum imperfectum.*

The rest are wanting.

M. Why doth this Verb *Possum* want the Future Tense of the Infinitive Mood? *Præteritum perfectum, & pluperfectum.*

And why also doth it want the Participle in *rus*? *Cætera desunt.*

D. Because it hath not the Supine. *Cur hoc verbum Possum careat futuro infinito?*

M. And what then? *Cur item participio in rus?*

Quia non habet supinum.

Quid tum?

For those Words use to be formed of the Supine.

Give an Example in some perfect Verb.

As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum esse*.

Well indeed. But why have you omitted the Participle of the Present Tense of the Verb *Possum*, seeing *Potens potentis* is us'd?

Because (as you have often taught us) *Potens* is not a Participle, though it come of *Possum*.

What is it then?

A Noun Adjective.

It is well remembered of you: I pray God you may always go on thus.

I hope better and better every Day by the Grace of God.

And I also hope the same with you.

Now it remains that you say the Preterperfect Tense, with them that come of it.

Potui, potueram, potuerim, potuissim, potuero, potuisse.

Say the Terminations.

I, ram, rim, sem, ro, se.

Say the Significations.

Possum, I am able.

esse, To be able.

So much for this.

See; we are called to Dinner.

Coll. 5. C. D.

When will you get your dinner?

I have dined already.

Illæ enim voces à supino formari solent.

Da exemplum in aliquo verbo integro.

Ut à supino lectu fit lecturus, & à lecturus fit lecturum esse.

Rectè sane. Sed cur prætermisisti participium præsens à verbo *Possum*, cum sit in usu *Potens potentis*?

Quia (ut sæpe nos docuisti) Potens non est participium, licet à Possum veniat.

Quid ergò est?

Nomen Adjectivum.

Probe meministi: Utinam sit pergas semper.

Spero indies meliora per Dei gratiam.

Ego quoque idem tecum spero.

Nunc restat ut dicas præteritum cum sua prole.

Hæc hætenus.

Ecce, ecce; vocamur ad prandium.

Coll. 5. C. D.

Quando vis prandere?

Ego jam prandi.

C. At

C. At what a-Clock ?

D. *At half an Hour past Eight.*

C. Do you dine so early then ?

D. *So we use commonly to do in Summer; but when dine ye ?*

C. We do not dine till *Half an Hour after Ten*, and sometimes *after Eleven.*

D. O strange ! Why no sooner ?

C. *We must tarry for my Father till he comes back from the Court.*

D. Then you cannot be in the Hall at the Singing of Psalms.

C. *I am very seldom there.*

D. How are you excus'd ? (or *How come you off ?*)

C. *I am exempted from so doing.*

D. Who exempted you ?

C. The Master, *at my Father's Motion.*

D. Have all Aldermen's Sons then such a Privilege ?

C. They have ; *so their Fathers desire it.*

D. Could not your Mother give you your Dinner before your Father came back from the Common-Council ?

C. She could indeed, but *my Father would have me tarry for him.*

D. Why so ?

C. *Because it is his mind to have it so.*

D. Now I must hold my tongue ; *for you have stopped my Mouth :* (or, *you have made me, that I have not a Word to say.*)

C. *Who made you so busie to ask.*

D. *I am but a Child, and Children always desire to know Novelties.*

Quotâ horâ.

Sesqui-octavâ.

Tam manè igitur prandemus ferè solemus in æstate : v. autem ?

Non prandemus ante sesqui-decimam : interdum ab decima.

Papæ ! Cur non citiùs ?

Expectandus est Pater dum curia redierit.

Tu igitur non potes adesse læ in cantione Psalmorum

Raro admodum intersum.

Quomodo excusaris ?

Exemptus sum illo munere.

Quis te exemit ?

Didascalus, Patris mei motione.

Ergone omnes Senatorum habent ejusmodi Privilegium

Habent, modo Patres jubent

Nonne Mater posset dare prandium ante reditum tris è Senatu ?

Posset quidem, sed Pater à me expectari.

Quamobrem ?

Quia sic illi placet.

Nunc mihi tacendum est enim mihi oclussisti.

Cur tu es tam curiosus peritari ?

Puer sum, & Pueri semper piunt aliquid scire novi.

I confess it, but there is a
mean in all things, as the
 Master doth often teach us.

Therefore let us depart,
 that you might get you gone
 to your Dinner.

I pray you pardon me, if I
 have offended you in any
 thing.

I desire the same courtesy of
 you; I, I say, rather, who
 may have offended you with
 my talkativeness, but think-
 ing no harm in the mean
 time.

Coll. 6. F. G.

Where got you your Meat to
 day?

At my Host's.

What did you dine for?

Six Farthings (or Doits.)

What did your Supper, how
 much cost it?

Just so much. But what
 are you maintain'd for a day?
 More than you.

For how much then?

For Four Pence, (Sols, or
 Silver.)

Coll. 7. Choletus, Cologuerius.

Whence come you?

From abroad.

Why went you forth?

To go Home.

Why so?

To fetch my Books.

So ho! why had you not
 brought them?

I had forgot them.

Do you use to forget your
 breakfast, or your Drinking,
 in that fashion?

Fateor, at est modus in rebus,
 ut præceptor nos sæpe do-
 cet.

Ergo discedamus, ut te pran-
sum conferas.

Ignosce, quæso si qua in re of-
fenderim.

Ego abs te idem peto; ego, in-
 quam, potius, qui te offen-
 dere potui loquacitate meâ,
 sed interim nihil mali cogi-
 tans.

Coll. 6. F. G.

Ubi hodie cibum cepisti?

Apud hospitem meum.

Quanti prandisti?

Sex Quadrantibus.

Quid cœna, quanti constitit?

Tantidem. Tu verò quanti
 aleris quotidie?

Pluris quam tu.

Quanti igitur?

Quatuor assibus.

Coll. 7. Choletus, Cologuerius.

Unde redis?

Foris.

Cur prodires?

Ut irem domum.

Quid eo?

Petitum libros meos.

Eho! cur non attuleras?

Oblitus eram.

Siccine soles jentaculum, aut
 merendam, obliuisci?

B

C. Very

C. Very seldom.

Ch. Truly it was a great oversight.

C. Yes indeed, a very great one; but what should one do? we are but Boys.

Ch. What if the Master knew of your doing?

C. Perhaps I should be punished.

Ch. Do you say perhaps?

C. Without doubt you should be whipt.

Are you not ashamed to come into the School without your Books?

Ch. It doth not only shame, but irk me also; nevertheless I pray thee do not tell of me

C. I have no such thought, but I cannot dissimble, but I must find fault with you.

Ch. You do that (I verily believe) as a Friend, and therefore I take it in good part.

C. That is enough for me.

Let us go in a doors into the School.

Ch. It is time; now the Captains demand an account of our writing.

Col. 8. The Scholar, the Master.

Pu. Master, may I speak a word with you?

Pæ. Speak boldly.

Pu. I and my School-fellows have been fast at our Books almost these three Days together.

May we refresh ourselves with a little play?

Pæ. Say some Sentence then.

Rarissimè.

Profectò magna fuit negligentia.

Imò maxima; sed quid agant pueri sumus.

Quid si præceptor tuum sciret?

For asse penas darem.

Ain tu, fortasse?

Proculdubio vapulares.

Non te pudet sine libris in Scholam venire?

Non solum pudet, sed piget etiam; veruntamen ne me accuses, obsecro.

Nihil minus cogito, sed non possum, dissimulare, quin te reprehendam.

Istud (credo equidem) amittis facis, itaque boni consulas.

Id satis est mihi.

Eamus intrò in auditorium.

Tempus est; jam decursum exigunt scripturæ rationes.

Col. 8. Puer, Pædagogus

Præceptor, licetne pauca?

Loquere audacter.

Ego & condiscipuli mei ferè toto triduo libris sumus.

Licetne paulisper animum relaxare?

Dic igitur aliquam Sententiam.

*Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.*

u. Say the English Verses too | Dic etiam versus Anglicos si
if you remember them. | memoriâ tenes.

Mix with thy Labour sometimes put in ure,
That better thou thy Labour may'it endure.

æ. How well you have said | *Quam rectè dixisti omnia!*

all. | *Est Deo gratia.*

u. Thanks be to God. | *Addendum* posthac erit ali-
æ. Hereafter you must put | quid.

something else to it. | *Quidnam Præceptor?*

u. What Master? | *Qui dedit mihi ingenium, &*
æ. Who hath given me wit, | *mentem bonam.*

and a good understanding. | *Sed quis me illa docebit ver-*
u. But who shall teach me | *ba?*

those words? | *Ea scribam tibi in commenta-*
æ. I will write them for you | *riolo tuo, ut ediscas.*

in your little Note-Book, that
you may learn them without
Book.

æ. I pray thee tell me, who | *Sed dic mihi, quæso, quis te*
taught thee that Speech | *docuit istam orationem*
which thou hast said? | *quam pronunciâsti?*

Campanus had given it | *Campanus heri dederat mihi*
me yesterday in writing, and | *scriptum, & ego memoriæ*
got it by heart. | *mandavi.*

Truly I love you, my Da- | *Profecto ego te amo, mi Da-*
niel, for that diligence of | *niel, ob istam diligentiam.*

ours. | *Ago tibi gratias, præceptor.*

I thank you Master. | *Permittine igitur, ut luda-*
you give way that we may | *mus?*

say then? | *Sanè. Abi, renuncia condisci-*
æ. Yes. Go thy way, tell thy | *pulis tuis.*

school-fellows. | *Faciam.*

I will. | *Quid dices illis?*

What will you say to them? | *Id quod me docuisti aliquan-*
That which you once | *do.*

taught me. | *Sed volo priùs ex te audire.*

But I will first hear it of | *Gaudete pueri, en affero vobis*
u. | *jucundum nuncium, ego vobis*
Be merry Boys, behold I | *impetravi ludendi potestatem.*

bring you good News, I have | *Euge: Probe meministi: Ite*
you leave to play. | *nunc jam.*

Well done: You have re-
minded it well. Now go
way.

Coll. 9. Conradus, Daniel.

- C. Let us repeat *our every day Nouns*, that we may say them *more surely* to the Master.
- D. You do well to put me in mind; go before me in *Yesterday's Nouns*.
- C. Say in Latin, An Eye.
- D. *Oculus*.
- C. The right Eye.
- D. *Oculus dexter*.
- C. The left Eye.
- D. *Oculus sinister*.
- C. Both the Eyes.
- D. *Ambo Oculi*.
- C. You remember well.
- D. Now hear whether I can say them by myself rightly or no.
- C. Come on, hear you.
- D. An Eye,
- C. You must count them at your Fingers ends, as the Master teacheth us.
- D. What is that good for?
- C. To help the Memory.
- D. What doth this mean?
- C. Have you not heard many times?
- D. I am forgetful: what should I do?
- C. Be more diligent to remember what you have learn'd.
- D. You do me a kindness, in giving me such friendly Advice.
- C. Come on, return to the point.
- D. An Eye, *Oculus*.
The right Eye, *Oculus dexter*.
The left Eye, *Oculus sinister*.
Both the Eyes, *Ambo Oculi*.

Coll. 9. Conradus, Daniel.

Repetamus *Nomina quotidiana*, ut certius reddamus ea Præceptori.

Bene mones; præito mihi *hæsterna*.

Dic Latine, An Eye.

Probè tenes.

Nunc audi an rectè solus dicam.

Agè, Audio.

Debes enumerare in digitis, docet Præceptor.

Quid prodest istud?

Ad memoriam juvandam.

Quid hoc sibi vult?

Non audivisti multoties?

Ego sum obliuiscus: Quid gerem?

Esto diligentior ad ea retinenda quæ perceperis.

Quod me fideliter mones, gratum facis.

Agè, ad rem redi.

How well have you said all !
Let us repeat to Day's

Noun too.

Content ; but do you go
before me again, as I have
done you.

A Hand.

Manus.

The right Hand.

Manus dextra.

The left Hand.

Manus sinistra.

Both the Hands.

Ambæ Manus.

It remains for you to say
by yourself.

A Hand, *Manus.*

The right Hand, *Manus dextra.*

The left Hand, *Manus sinistra.*

Both the Hand, *Ambæ Manus.*

O that we could say thus
well before the Master.

What hinders ?

Because we are afraid.

And yet he corrects our
faults gently enough.

I know not what this
should mean.

I am always fearful at the
first.

That is in a manner natu-
ral to every one, as we have
heard of our Master.

Now we should have said
again in Latin and English :

But I see the Master is com-
ing.

Let us go in.

Coll. 10. A. B.

Say in Latin.

Let us say our Lesson toge-
ther.

*Repetamus unâ prælectio-
nem.*

Quàm rectè omnia dixisti !

Repetamus etiam hodierna.

*Placer ; at tu vicissim præito
mihi.*

Restat, ut solus dicas.

*O si tam bene diceremus coram
præceptore !*

Quid obstat ?

Quia timemus.

*Et tamen errata nostra satis
humaniter corrigit.*

Nescio quid hoc tibi velit.

*Ego semper sum timidus in
principio.*

*Istud est quodammodo naturale
omnibus, ut audivimus ex
præceptore.*

*Nunc repetendum esset Latinè
& Anglicè : Sed præceptorem
venientem video.*

Ingrediamur.

Coll. 10. A. B.

Dic Latinè.

- A. How many parts hath this Speech?
 B. Three.
 A. *Shew the difference betwixt every one of them expressly.*
 B. *Repetamus* is a Verb.
 A. *Unà* is an Adverb.
Prælectionem is a Noun.
 B. *Shew it a little more plainly.*
 A. Do you then go before me as the Master useth.
 B. *Repetamus.*
Repeto, repitis, repetere, of the third Conjugation, like *Lego, legis, legere*.
 The præterperfect tense *Repetivi*.
 The Supine.
Repetitum.
 The Participles.
Repetens, & Repetiturus.
Unà.
 A. It is not declined, because it is an Adverb in this place; in English, *together*.
Prælectionem.
 B. *Prælectio, onis, f. g.*
The Lesson, or Lecture.

 Coll. II. A. B.

- A. *Let us go to say our Lesson together.*
 B. Why should I say it?
 Is it not enough that I have said it by myself?
 A. If you have only said once or twice, *that is but a small matter towards getting it without Book.*
 B. Nay, but I have said it over above ten times.
 A. Truly that is enough.

Hæc oratio quot habet partes?
 Tres.

Discerne singulas nominativum.

Repetamus est verbum.

Unà adverbium.

Prælectionem nomen.

Declara paulò planius.

Tu igitur præito mihi, ut solus præceptor.

Conjugationis tertiæ: ut

Præteritum.

Supinum.

Participia.

Non declinatur, quia est Adverbium hoc in loco; Anglicè, together.

 Coll. II. A. B.

Eamus unà repetitum.

Quid ego repeterem?

Nonne satis est quod solus repeterim?

Si tantum semel aut bis repetieris id parum est ad erudiscendum.

Imò circiter decies repetivi.

Id quidem sufficit.

B. W.

What would you have more then?

If you would be *sure to say* before the Master, it is requisite you should repeat it over with some body.

I did not know that: But I assent to you with all my Heart.

Let us do then that which I advise you to.

Truly, I do not say nay, begin.

Coll. 12. Gentilis, Isaac.

Can you say your Lesson by heart?

Almost.

Are you willing we should say it over together?

Yes.

Begin then.

Will do it with all my heart.

But do you be sure to hear,

that you may tell me if I miss in any thing.

Come then.

Fac sumptum properè---

You have mist already, you

should have begun with yesterday's Lesson.

You do well to advise me; I will now begin.

Iratus de re incerta contendere noli: Impedit ira.

You miss in the Accent of

ira.

Impedit ira animum nè.

Make a distinction after

animum.

I. Impedit ira animum, nè possit cernere verum.

Fac sumptum properè cum res desiderat ipsa.

Dandum etenim.

Quid igitur vis amplius?

Si vis certissimè reddere coram præceptore, opus est cum aliquo repetivisse.

Illud ego nesciebam: Sed tibi libenter assentior.

Faciamus ergò, quod ego te monebam.

Equidem non recuso; incipe.

Coll. 12. Gentilis, Isaacus.

Tenesne memoriâ prælectionem?

Propemodum.

Vitne repetamus unâ?

Maximè.

Incipe igitur.

Faciam libenter: Sed tu attentè audi, ut me corrigas, si quid erravero.

Agendum.

Jam errâsti, incipiendum fuit ab hesternâ lectione.

Bene admones; nunc incipiam.

Peccas accentu ira.

Distingue post animum.

G. You miss in the Accent | Iterum peccas accentu. Re-
again. Say it again | pete.

I. *Dandum etenim est aliquid cum tempus postulat, aut res :*

G. Do you not see that you | Vidésne te errâsse quater.
have mist four times ?

I. I see it.

G. And have you minded the | Video.
places ? Et observâsti locos ?

I. I have minded them.

G. By that you will take | Observavi.
the better of yourself. Sic tibi facilius cavebis.

I. *Alas poor I am !*

I thought I did it well by | Me miserum !
heart. Putabam me rectè tenere.

G. So it often falls out with me | Sic mihi quoque solet accidere
too, ever when my memory | quoties memoria non est be-
is not well settled. ne confirmata.

I. He is happy that hath a good | Felix qui memoriam bonam ha-
memory. bet.

G. It is a great blessing of God. | Magnum Dei beneficium.

I. But time goes on : | Sed tempus abit :

Hear me now. | Audi nunc me.

I. I hear you, say. | Audio, pronuncia.

G. *Iratus de re incerta contendere noli.*

I. Look ! The Master is here. | Hem ! præceptor adest ; Ta-
Hold your tongue, that we may | ut illum salutemus.
cry salve to him.

Coll. 13. Clement, Felix.

C. Is there nothing for us to | Nihilne est quod reddam
say to the Master to day ? hodie præceptor ?

F. Nothing, but about the | Nihil nisi de Grammatica
Grounds of Grammar. dimentiis.

C. What is that ?

F. Look into your Book, and | Quidnam ?
you shall find marks upon | Inspice libellum tuum, inven-
five lessons, which the Ma- | notas in quinque lectione
ster hath appointed us. quas præceptor nobis p-
scripsit.

C. When was that ?

On Friday, at four a Clock. | Quando istud fuit ?
Die Veneris, horâ quartâ.

F. But I was not there then.

C. Therefore you deserved to | At ego tunc non interfui.
be whipt. Ergo plagas meruisti.

Do you pass such a sentence
you severe Judge?

*was busily employ'd at home,
and I went not away without
the Master's leave.*

*Suppose it were so: yet you
should enquire the day after,
what was done the day be-
fore.*

*I confess my fault; but I
pray thee, let me see thy
Book, that I may see what
we are to say.*

*Take it, and with the same
labour mark out what the
Master hath appointed us.*

*I will be sure to do it: nor
shall you blame me hereafter
(as I hope) for my negli-
gence.*

Coll. 14. Comes, Oliver.

What was done in the
School at three a Clock?

We parsed the Parts of
Speech out of the Lesson.

Nothing else?

I would have told you but
that you interrupted me.

I have done *miss*. Go on.

Afterward the Master dic-
tated a piece of English to
be translated to day.

When must it be shewed?

To-morrow at Noon.

Have you translated it al-
ready?

After a fashion.

Dictate the English (or vul-
gar) to me I pray you.

Take it, make haste, for I
have something to write.

Siccine judicas, severe judex?

*Occupatus eram domi, nec abi-
eram injussu præceptoris.*

*Esto: sed tamen debuisti po-
stridie quærere, quid pridie
actum esset.*

*Meam culpam confiteor; sed
cedo librum tuum quæso,
ut videam quid nobis red-
dendum sit.*

*Accipe, & eadem operâ signa-
to quæ à præceptore nobis
præscripta sunt.*

*Faciam diligenter: neque post-
hac (ut spero) me accusa-
bis negligentia.*

Coll. 14. Comes, Oliverius.

Quid actum est in auditorio
horâ tertiâ?

Tractatæ sunt partes orationis
ex prælectione.

Nihilne amplius?

Dixissem nisi me interpellas-
ses.

Erravi Perge.

Posteâ dictavit præceptor ar-
gumentum Anglicum hodiè
vertendum.

Quando reddendum?

Cras meridiè.

Jàmne vertisti?

Utcunque.

Dicta mihi, quæso, vernacu-
lum.

Accipe, festina, nam habeo ali-
quid scribere.

Coll. 15.

Coll. 15. *Silvius, Gervas.*

- S. What are you doing?
 G. I am getting by myself.
 S. What do you get?
 G. *That which the Master set us to day.*
 S. Can you say it by heart?
 G. I think so.
 S. Let us get together; and so we shall both of us say better before the Master.
 G. Do you begin then, since you dared me.
 S. Come on, mind that you do not *let me miss.*
 G. *I am more ready to hear you, than you are to say.*

Coll. 16. *Achoratus, Cortinus.*

- A. Will you get your Lesson with me?
 C. I will.
 A. Can you say?
 C. Not well enough perchance.
 A. Come on, *let us make a trial.*
 C. What then do we tarry for?
 A. *Begin when you will.*
 C. *But it is your part rather to begin.*
 A. Why so?
 C. Because you invited me.
 A. *You say fair; mind then.*
 C. *I am ready.*

Coll. 17. *Crispus, Sandrotus.*

- C. Can you say already what must be said at three of the Clock?
 S. I can say.
 C. And I too.

Coll. 15. *Sylvius, Gervasius.*

- Quid agis?
 Repeto mecum.
 Quid repetis?
Præscriptum hodiernum præceptoris.
 Tenésne memoriâ?
 Sic opinor.
 Repetamus unâ; sic uterque nostrum rectius pronuntiabit coram præceptore.
 Tu igitur incipe, qui nos provocasti.
 Age attentus esto, nè me finis aberrare.
Sum promptior ad audiendum quam tu ad pronuntiandum.

Coll. 16. *Achoratus, Cortinus.*

- Visne mecum repetere prælectionem?
 Volo.
 Tenésne?
 Non satis rectè fortasse.
 Agè, *faciamus periculum.*
 Quid igitur expectamus?
Ubi voles incipe.
Atqui tuum est potius incipere.
 Quid ità?
 Quia me invitasti.
~~Equum dicis:~~ *attende igitur.*
Istuc sum.

Coll. 17. *Crispus, Sandrotus.*

- Jámne tenes quæ reddere sunt horâ tertiâ?
 Teneo.
 Ego quoque.

Let us talk together a little
then.

But if the Monitor come up-
on us, he will think we are
prating.

Why do you fear where there
is nothing to be feared?

He do come, he shall not
find us idle, or ill occupied.

Let him hear our Discourse if
he please.

You say very well : Let us
go aside some whither into
Corner, for fear lest any
body should hinder us.

Coll. 18. Trimunus, Messor.

It doth not become us to be
idle, or to prate here, whilst
we look for the Master.

What do you say, it doth
not become us? nay indeed
we may not, unless we have
mind to be whipt.

Do you hear me then whilst
I say my Lesson, and I will
forwards hear you.

Come on, say.

Coll. 19. E. F.

Why do you not write?
I have writ my leaf-side al-
ready. But what do you?
I am going to write in the
yard.

Why so?
Because the weather is fair.
Take haste, the time goes
and we shall be called to
account by and by.

Coll. 20. Titus, Valerius.

Why do you not write?
Because I list not.

Ergo confabulemur paulisper.

Sed si intervenerit observator,
putabit nos garrere.

Quid times ubi nihil timendum
est?

Si venerit, non deprehendet
nos in otio aut in re mala.

Audiat, si velit, nostrum col-
loquium.

Optime loqueris: secedamus
aliquo in angulum, ne quis
nos impediat.

Coll. 18. Trimunus, Messor.

Non decet hic otari aut gar-
rire, dum præceptor expect-
tatur.

Quid ais, non decet? imò ve-
rò non licet, nisi volumus va-
pulare.

Tu igitur audi me, dum præ-
lectionem pronuncio, ego de-
inde te audiam.

Age, pronuncia.

Coll. 19. E. F.

Cur non scribis?

Jam scripsi meam paginam.
Tu vero?

Eo scriptum in area.

Quid ita?

Quia serenum est cælum.

Festina, tempus abit: mox ex-
igetur ratio.

Coll. 20. Titus, Valerius.

Cur non scribis?

Quia non libet.

T. But

- T. But the Master bad you.
 V. I know he did; but I have something to read first.
 Besides, *I have nothing to write now.*
 T. *I would to God you would write for me.*
 V. What?
 T. I have the Master's dictates to write out.
 V. What dictates?
 T. Upon Tully's Epistles.
 V. I will willingly write them out for you; but tarry till the next holy-day.
 T. I will tarry then; but I pray you do not fail me.
 V. *I will neither wittingly nor willingly fail.*

Coll. 21. Damon, Audax.

- D. Will you write out my Lesson for me?
 A. Why have you it not written?
 D. Because I was busied yesterday.
 A. Take my Book and write it on.
 D. You know I write something slowly; and you can sooner have writ all, than I can four or five Verses.
 A. Get some body else to write for you; I cannot help you now.
 C. Why not?
 A. *I have other Business, and that too very needful to be done.*
 D. *I will not press you, nor indeed can I do it; but lend me your Book nevertheless.*
 A. Take it; use it as you will, so you do not abuse it.

Atqui præceptor iusserat: Scio; sed est mihi aliquid legendum prius.
 Præterea, *nihil habeo quod nunc scribam.*
 O si velles mihi scribere.

Quidnam?
 Habeo describenda dicta præceptoris.
 Quæ dictata?
 In Ciceronis Epistolas.
 Libenter describam tibi; *sed expecta feriarum diem proximum.*
 Expectabo igitur; sed *ne fallas quæso.*
 Nec sciens, nec volens fallam.

Coll. 21. Damon, Audax.

Visne mihi describere prælectionem?
 Cur non habes?
 Quia hesterno die fui occupatus.
 Accipe librum meum & scribe.
 Non ignoras me lentius scribere; & tu citius totum scripseris, quam ego quatuor aut quinque versiculos.
 Quære tibi alium scriptorem nunc ego tibi non possum operam.
 Cur non?
 Est mihi aliud negotium, in quo sum per necessarium.
 Nolo urgere, nec possum idem; sed saltem comitum tuum codicem.
 Accipe; utere ut libet, modo abutare.

You have no reason to fear

Nihil est quod hic verearis.

L. 22. *Austin, the Monitor
in the House.*

Coll. 22. *Augustinus, Obser-
vator domesticus.*

May we go to Bed, School-
fellow?

Why before the time?

Because I must rise at three
Clock.

Why so?

To write.

What have you to write?

A Letter to my Father.

Why do you not ask the
Master's leave?

You do well to put me in
Mind; is he in his study?

I think he is; go see.

*Licetne ire cubitum, condisci-
pule?*

Cur ante horam?

*Quia tertiâ est mihi surgen-
dum.*

Quamobrem?

Scribendi causâ.

Quid habes scribere?

Literas ad patrem.

*Cur non petis a præceptore
veniam?*

*Bene mones; éstne in musa-
olo?*

Puto esse; vise.

ll. 23. *The School-master.
The Boy.*

Coll. 23. *Pædagogus.
Puer.*

Whence come ye?

I come from below.

What was your business be-
low?

I went to make Water.

Sit at the Table now, and
tarry in the Chamber until
I come again.

What should I do in the
mean time?

Get your Lesson perfect a-
gainst to-morrow, that you
may say it to me before
supper.

I have got it perfectly al-
ready, Master.

Go play then.

But I have no play-fellows.

You shall find enough in this
street, and of your School-
fellows too.

Unde venis?

Venio inferné.

*Quod erat tibi negotium in-
irá?*

Iveram redditum urinam.

*Sede nunc ad mensam, & ma-
ne in cubiculo donec redie-
ro.*

Quid agam interea?

*Edisce prælectionem in diem
crastinum, ut eam mihi red-
das ante cœnam.*

Jam edidici, præceptor.

Lude igitur.

Sed nullos habeo collusores.

*Satis multos invenies in hac
vicinia, ex tuis etiam con-
discipulis.*

Pu. I do not care for that now:
I had rather, (if you think
good) get some of my Cate-
chism without Book against
the Lord's-Day.

P. As you please.

Pu. If any body should ask for
you, what shall I say to
him?

P. Tell him that I am gone
forth, but I will come again
by and by.

Coll. 24. The School-master.
Abraham, a Boy.

P. Ho Abraham.

A. Anon Master.

P. Lay by your Books; you have
now ply'd your Book sufficient-
ly all the Day long.

Get yourself ready that we
may go walk.

A. Were it not better to walk
after Supper?

P. Bodily exercise is more whol-
some before meat.

A. I remember I have heard it
of you.

P. Repeat a saying of Socrates
to that purpose.

A. When Socrates walked a-
pace without resting till E-
vening, being asked, why
he did it? he answered;

That he had got him a Sto-
mach by walking, that he
might eat his Supper the bet-
ter.

P. You have remembered it
well.

Who is the Author of it?

A. Cicero. But whither shall
we go abroad, Master?

P. Without the City.

Nihil id curo nunc: Mal-
(si tibi placet) ediscere
Catechismo in diem Domi-
cum.

Ut libet.

Si quis te quæret, quid illi
cam?

Dic me prodixisse, sed mox
versurum.

Coll. 24. Pædagogus, Ab-
hamus, Puer.

Heus Abraham.

Hem Præceptor.

Pone libros; jam satis toto
studuisti.

Parate ut eamus ambulatum.

Nonne à cœna præstaret?

Salubrior est ante cibum ex-
citatio corporis.

Memini ex te audire.

Narra Socratis dictum in e-
sententiam.

Quum Socrates usque ad ve-
peram contentius ambula-
interrogatus, quare id fa-
ret? respondit;

Se, and melius canaret, o-
nare famem ambulando.

Probè meministi.

Quis Autor?

Cicero. Sed quæ præceptor?

Extra urbem.

A. S.

Shall I change my Shoes?
Change them, lest you be-
use those new ones:

Let your bone grace too, that
the heat of the Sun may not
burn your Face.

I am now here ready.

Now let us go abroad.

Shall I call a Companion
from two out of the Street
to go by?

You do well to remember
this; for so we shall have a
more pleasant Walk of it:
for ye shall discourse amongst
yourselves upon the Way,
and play together somewhere
or other in a shady Place.

So also we shall get a Sto-
ck to our Meat.

I will be going softly be-
hind; when you have got
your Companions, do ye
allow me through the Wa-
ter-gate.

Will you tarry for us there
when?

Yes indeed.

What if I meet with no
Companions?

Do you follow me never-
theless; do you hear?

I hear you, Master.

25. Herfenius, Gimar-
dus.

Of whom did you buy that
paper?

Of Tatius.

Is it good?

Better than that of yours,
in my mind.

Do not marvel at it.

Why do you say so.

Mutabone calceos?

Muta. ne istos novos pulvere
conspergas.

Sume etiam umbrellam, ne so-
lis ardor infuscet tibi faciem.

Iam paratus adsum.

Nunc sane prodeamus.

Vocabone ex vicinia unum aut
alterum comitem?

Recte admones; sic enim ju-
cundior erit deambulatio:
nam per viam sermonis in-
ter vos conferetis, & in um-
bra colludetis alicubi.

Sic etiam excitabitur cibi ap-
petentia.

Ego lento gradu præcedam;
ubi nactus eris comites, vos
me per portam Ripariam se-
quimini.

Nos igitur illic expectabis?

Certó.

Quid si nullos invenio co-
mites?

Nihilominus sequere me; Au-
distine?

Audivi, præceptor.

Coll. 25. Herfenius, Gimar-
dus.

A quo emisti istam chartam?

A Facino.

Estne bona?

Melior quam ista tua, ut opi-
nor.

Nihil miror.

Cur istud dicis?

H. Be-

- H. Because it is dearer per-
haps.
G. I know not.
H. What did you buy a Quire
for?
G. For a penny and half a
penny.
H. But what did you buy yours
for?
G. A penny and more.
H. For how much then?
G. Five farthings.
H. Truly you bought it well.
G. Moreover the Merchant or
Mercer gave me something
over and above.
H. What I pray you?
G. A sheet of blotting Paper.
H. What a Fool was I that
forgot to ask!
G. I did not so much as ask
him indeed: But he gave it
me of his own mind.
And I give you this (quoth he)
over and above, that you
should come to me again.
G. So they use to entice Custo-
mers.
H. And no wonder: Every
Man seeks his own profit.
G. But what do we, having
forgot our Days Task?
H. It is but a little one.
We have time enough.
- Quia fortasse carior.
Nescio.
Quanti emisti *scapum*?
Denario & semisse.
Tu verò quanti?
Denario & pluris.
Quanti igitur?
Quinque quadrantibus.
Non malè profectò emisti?
Quinetiam mercator dedit
auctarium.
Quodnam quæso?
Sedam charta bibula.
O me imprudentem, qui ob-
sum petere!
Ego nè petivi quidem: sed
trò ille dedit.
Et hoc (inquit) addo tibi
me revifas.
Sic solent emptores allicere
Nec mirum: suum quisque
modum quærit.
Sed quid agimus, hoc
penſi immemores?
Exiguum est.
Satis temporis nobis restat.

Coll. 26. Ancellus, Fontanus.

Coll. 26. Ancellus, Fontanus.

- A. Do you remember that
I lent you some Paper late-
ly?
F. What should I do else but
remember?
I am not so forgetful.
A. How many Sheets were
there?
- Meministine me tibi nup-
disſe chartam mutuo
Quid ni meminerim?
Non adeo sum obliuiosus
Quot erant schedæ?

Four.
Why did not you give me
them again?
I tarried till I had a
Book.
Have you got one at last?
But to day.
Whence did you get it?
I ask'd it of the Master.
Where?
In his Study.
What did he? *Did he give
you with a good Will?*
He sent me to the Usher,
who presently gave me a
book.
Did he not set it down in
his Book first?
He useth to deliver nothing
but sets it down first.
I have heard my Father
say, that that was a wise
man's part.
Especially if an account be to
be given.
But by what tokens durst he
venture to give it you?
He shewed him a writing
under my hand in my little
book.
As you know) we use to
do.
Will you restore me that
which you borrowed of me
presently after Dinner;
I have no question of it.

Coll. 27. Frank, Mark.

those Quills to be sold,
which you carry about?
If I can meet with a
man,

Quatuor.
Cur non reddidisti?
Expectavi dum haberem codi-
cem.
Habuistine tandem?
Tantum hodie.
Unde nactus es?
Petivi à præceptore.
Ubi?
In bibliotheca ejus.
Quid ille? Deditne libenter?
Misit me ad hypodidascalum,
qui statim dedit codicem.
Nonne antè *in suum codicem*
retulit?
Nihil dare solet quin prius in-
scribat.
Audiui ex patre, id esse viri
prudentis.
Præsertim si reddenda est ra-
tio.
Sed quibus indiciis dare tibi
ausus est?
Ostendi illi manu meâ scriptum
in libello meo.
Sic enim (ut scis) facere sole-
mus.
Reddes ergo mihi mutuum?
A prandio statim; ne dubites.

Coll. 27. Franciscus, Marcus.

Pennæ istæ quas circumfers,
suntne venales?
Imò, si se emptor obulerit.

F. Let me see them: Out upon them, how soft they are!

M. They are such as fell from our Geese-wings.

But try them well; for some of them are harder than others.

F. I see well enough what they are: How many will you give me for a farthing?

M. But six.

F. What do you say? six!

I had rather buy them of the Merchants that bring them hither from Paris and Lyons.

M. As tho' I did not know what they are sold for.

I have heard my Brother, who serves a Pen-Man of this City, say, that he had paid Pence a-piece for them at Paris.

F. Folks live at Paris on one fashion, and at Geneva on another.

But there is no need of so many Words; Will you give me twelve?

M. Whoo, twelve! As though I had stol'n them.

F. I do not say so; but see whether you like my proffer.

M. Would you have me speak in one Word?

F. I pray thee speak; we have talkt to no purpose long enough already.

M. I will give you nine, so you will take them as they rise out of my Hand.

F. You do but trifle.

I will not take fifteen unless I might pick and chuse.

Fare you well, I shall find enough somewhere else.

M. You may for me.

Do you hear, Sir? Come again.

Ostende: Vah, quàm molles!

Tales deciderunt ex aliorum trorum anserum.

Sed tenta diligenter; sunt enim aliæ aliis firmiores.

Satis video quales sint; vis dare pro quadrante?

Tantum sex.

Quid ais? sex!

Mallem emere à mercatori qui Lutetiâ & Lugdunum adferunt.

Quasi nesciam quanti venduntur.

Audivi ex fratre, qui datam scribæ hujus civitatis emisse Lutetiæ singulis bus.

Aliter Lutetiæ, aliter Gerovivitur.

Sed non opus est tot verbis dare duodecim?

Hui, duodecim! quasi egrotatus sim.

Istud non dico; sed vide tibi placeat conditio.

Vis uno verbo dicam?

Dic quæso; satis jam gratum est.

Dabo tibi novem, modo miscuè de mea manus pias.

Nugas agis.

Ego sine delectu nollem quindecim.

Vale, alibi inveniam saltem.

Per me licet.

Heus, heus, redi.

Why do you call me back again?

Take eight if you will, and look for no more from me.

Reach me the whole Bundle, that I may chuse as I have a Mind

Hold it; chuse as you will yourself.

See now; and if you have a mind count them.

There be four and twenty: The Number is plain enough.

But I wonder you took no opinion-quills; for they be harder.

I know that; but they have a short stem.

Take your Money.

God send us both good luck.

I wish and pray for the same Thing that you do.

But when will you bring me better Quills.

I know not whether I can bring you better; but (I hope) I shall bring more shortly, when I come Home to your House.

Have you many Geese?

Thirty and above.

O strange! What a huge flock of Geese is that! Where are they kept?

You shall know sometime else: I may not tarry here any longer.

Fare you well, Frank.

Have a care you be well, Mark.

Cur me revocas?

Accipe si vis octo, nec à me plures expecta.

Cedò totum fasciculum, ut deligam arbitrato meo.

Tene; delige ut voles.

Vide nunc; & si libet numerà.

Sunt viginti quatuor: constat numerus.

Sed miror te nullas accepisse ex ala extrema; sunt enim firmiores.

Scio; sed habent caulem breviorè.

Accipe pretium.

Bene vertat Deus utrique nostrum.

Idem tecum oro atque precor.

Sed quando afferes meliores pennas?

Nescio an meliores possim; sed (ut spero) brevi plures afferam, cum ad vos domum proficiscar.

Suntne vobis multi anseres?

Triginta & amplius.

Pape! Quantus grex anserum! Ubi pascuntur?

Scies alias: Non licet mihi diutius hic morari.

Vale, Francisce.

Cura ut valeas, Marce.

Coll. 28. Othoman, Philo-
bert.

O. Will you give me but one
Pen?

P. They are not given to me.

O. How now, do you deny me
such a small Request?

What if I should ask you some
great matter?

P. Perhaps you should have a
say-nay (or a Canvas.)

O. I think so indeed: Well,
I do not ask it as gift-wise,
will you but lend it me?

P. I do not say nay, so you do
not abuse it.

O. I will not hurt it.

P. See you do not stir a Foot
hence.

O. I will go no whither.

Coll. 29. Mercator, Ber-
trandus.

M. Have you made my Pen?

B. Long ago.

M. For what hand?

B. An indifferent one.

M. I had rather it had been
for a small Hand.

B. You should have told me be-
fore.

M. I had forgot.

B. It makes no great matter,
I can quickly alter the Neb.

M. Go fetch it.

But where have you left it?

B. Upon the Table in the
Stove.

M. Whereabouts?

B. Where I use to study.

Coll. 28. Othomanus, Philo-
bertus.

Visne mihi dare unicum pen-
nam?

Non sic dantur mihi.

Hem, rem tantillam mihi ne-
gas?

Quid si magnum quid roga-
rem?

Fortasse repulsam ferres.

Credo equidem: Age. non
to dono, saltem commodabis.

Non recuso, modò ne abutar.

Non abutar.

Carve ne hinc pedem moveas.

Nusquam movebo.

Coll. 29. Mercator, Ber-
trandus.

Acuistine pennam meam?

Jamdudum.

Quâ formâ scripturæ?

Mediocri.

Maluisssem ad minutas literas.

Debuiisti prædicere.

Oblitus eram.

Parum refert.

Mucronem faciliè mutabo.

I petitum.

Sed ubi reliquisti?

Super mensam hypocausti.

In quâ parte?

Ubi studere soleo.

Coll.

Coll. 30. *Pictonus, Joshua.*Coll. 30. *Pictonus, Joshua.*

Have you two or three
Pens?

I have but two.

Lend me one.

I will not.

Why not?

Lest you should misuse it.

Think on it; perhaps you
shall sometime or other ask
me something and lose your
Labour.

But Christ bids us to recom-
pense good for evil.

I have not learnt that yet.

Yet you must needs learn it,
(if you will be Christ's scholar,
or disciple.)

What do I desire more?

Learn then to imitate your
Master.

I will learn in time, (or as
time comes on.)

It were better now to begin,

whilst time gives you leave.

You are too hasty with me.

I am not as yet all out eight
years old, as my Mother
saith.

It is always time to do well:

but I pray thee, be not angry

with me; for I was but in jest,

that I might set you on to

talk with me a little, whilst

we have nothing to do.

There is a Pen for you, and

not none of the worst nei-

ther.

It will give it you again

relently, after I have writ

the thing down.

Would not have you give

me again.

Habésne duas aut tres pennas?

Sunt mihi tantum duæ.

Da mihi unam commodatò.

Non faciam.

Cur non?

Nè abutaris.

*Memineris; fortasse aliquan-
da me frustra rogabis ali-
quid.*

*Atqui jubet Christus malum bo-
no compensandum.*

Nondum illud didici.

*Tamen discas oportet si cupis
esse Christi discipulus.*

Quid cupio magis?

*Disce igitur magistrum imi-
tari.*

Discam, progressu temporis.

*Præstaret nunc incipere, dum
per tempus licet.*

*Nimis urges, Nondum comple-
vi annum octavum, ut ait
mater.*

*Semper est bene agendi tem-
pus: sed interim nè mihi
quæso succenseas; jocabar e-
nim ut te ad colloquendum
invitarem tantisper dum fu-
mus otiosi.*

*Ecce tibi penna, eaque non om-
nino pessima.*

*Reddam tibi statim, cum ali-
quid descripsero.*

Nolo mihi reddas.

Coll. 28. Othoman, Philo-
bert.

O. Will you give me but one
Pen?

P. *They are not given to me.*

O. How now, *do you deny me
such a small Request?*

*What if I should ask you some
great matter?*

P. Perhaps you should have a
say-nay (or a Canvas.)

O. I think so indeed: Well,
*I do not ask it as gift-wise,
will you but lend it me?*

P. I do not say nay, so you do
not abuse it.

O. I will not hurt it.

P. See you do not stir a Foot
hence.

O. I will go no whither.

Coll. 29. Mercator, Ber-
trandus.

M. Have you made my Pen?

B. Long ago.

M. For what hand?

B. An indifferent one.

M. I had rather it had been
for a small Hand.

B. You should have told me be-
fore.

M. I had forgot.

B. *It makes no great matter.
I can quickly alter the Neb.*

M. Go fetch it.

But where have you left it?

B. Upon the Table in the
Stove

M. Whereabouts?

B. Where I use to study.

Coll. 28. Othomanus, Philo-
bertus.

Visne mihi dare unicam pen-
nam?

Non sic dantur mihi.

Hem, *rem tantillam mihi ne-
gas?*

Quid si magnum quid rogarem?

Fortasse repulsam ferres.

Credo equidem: Age. non
to dono, saltem commodabis?

Non recuso, modò nè abutar.

Non abutar.

Cave nè hinc pedem moveas.

Nusquam movebo.

Coll. 29. Mercator, Ber-
trandus.

Acuistine pennam meam?

Jamdudum.

Quâ formâ scripturâ?

Mediocri.

Maluistem ad minutas literas.

Debuiſti prædicere.

Oblitus eram.

Parum refert.

Macronem faciliè mutabo.

I petiſtum.

Sed ubi reliquiſti?

Super mensam hypocausti.

In qua parte?

Ubi ſtudere ſoleo.

Coll.

Coll. 30. Piſtonus, Joſhua.

Have you two or three
Pens?

I have but two.

Lend me one.

I will not.

Why not?

Lest you ſhould miſuſe it.

Think on it; perhaps you
ſhall ſometime or other ask
me ſomething and loſe your
Labour.

But Chriſt bids us to recom-
pence good for evil.

I have not learnt that yet.

Yet you muſt needs learn it,
(you will be Chriſt's ſcholar,
or diſciple.)

What do I deſire more?

Learn then to imitate your
Maſter.

I will learn in time, (or as
time comes on.)

We were better now to begin,
whiſt time gives you leave.

You are too haſty with me.
I am not as yet all out eight
years old, as my Mother
ſith.

It is always time to do well:
I pray thee, be not angry
with me; for I was but in jeſt,
that I might ſet you on to
talk with me a little, whiſt
I have nothing to do.

There is a Pen for you, and
not none of the worſt nei-
ther.

I will give it you again
ſently, after I have writ
this thing down.

Would not have you give
me again.

Coll. 30. Piſtonus, Joſhua.

Habésne duas aut tres pennas?

Sunt mihi tantum duæ.

Da mihi unam commodatò.

Non faciam.

Cur non?

Ne abutaris.

Memineris; fortasſe aliquan-
do me fruſtrà rogabis ali-
quid.

Atqui jubet Chriſtus malum bo-
no compenſandum.

Nondum illud didici.

Tamen diſcas oportet ſi cupis
eſſe Chriſti diſcipulus.

Quid cupio magis?

Diſce igitur magiſtrum imi-
tari.

Diſcam, progreſſu temporis.

Præſtaret nunc incipere, dum
per tempus licet.

Nimis urges, Nondum comple-
vi annum octavum, ut ait
mater.

Semper eſt bene agendi tem-
pus: ſed interim nè mihi
quæſo ſuccenſeas; jocabar e-
nim ut te ad colloquendum
invitarem tantisper dum ſu-
mus otioſi.

Ecce tibi penna, eaque non om-
nino poſſima.

Reddam tibi ſtatim, cum ali-
quid deſcripſero.

Nolo mihi reddas.

P. What should I do then ?

J. *What you will : For I freely give it you.*

P. *I thank you very heartily.*

Coll. 31. Henry, Walter.

H. Whence come you so puffing and blowing ?

G. From the Market.

H. What do you bring thence ?

G. A Penknife.

H. What did you buy it for ?

G. Two-pence.

H. Is it a good one ?

G. It is a German one, as the Pedlar said : *see the Mark.*

H. *I do not know it ; but you do not very wisely to trust every Pedlar.*

G. What should I do ?

H. You should make use of some that hath skill, that might choose you one of the best.

G. ~~Herein, I confess, I have done amiss ; but this cheers me, that the Pedlar is taken to be an honest Man, as being a professor of the Gospel.~~

H. As though there were no cosening Knaves of that Stamp.

G. *I think there are a great many.*

But let us let these pass ; and let us rather try our Penknife.

H. *Experience will teach us.*

G. Take it and try it, I pray you. For I have but tried it very lightly, and that too as I bought it.

H. O strange ! who taught you to make such a wise choice ?

Quid igitur faciam ?

Quicquid voles : à me enim dono datur.

Gratiam habeo maximam

Coll. 31. Henricus, Gualtero

Unde redis tam anhelus ?

A foro.

Quid illinc affers ?

Scalpellum.

Quanti emisti ?

Duobus assibus.

Estne bonum ?

Est è Germania, ut dixit mercator : vide notam.

Ego minime novi ; sed non ita prudenter facis, qui percutlibet mercatori.

Quid facerem ?

Debuiſti aliquem periculum accipere, qui tibi optimum dederet.

Hic erravi fateor ; sed hoc consolatur, quod mercedem habetur vir bonus, ut professionis Evangelica.

Quasi nulli sint fallaces modi.

Puto esse plurimos.

Sed hæc omittamus ; quoniam tunc experiamur ipsum scilicet scellum.

Experientia docebit nos.

Accipe & tenta obsecro, enim probavi nihil leve idque inter emendum.

Papæ ! quis te docuit tam denter eligere ?

2:11

2:12

2:13

2:14

2:15

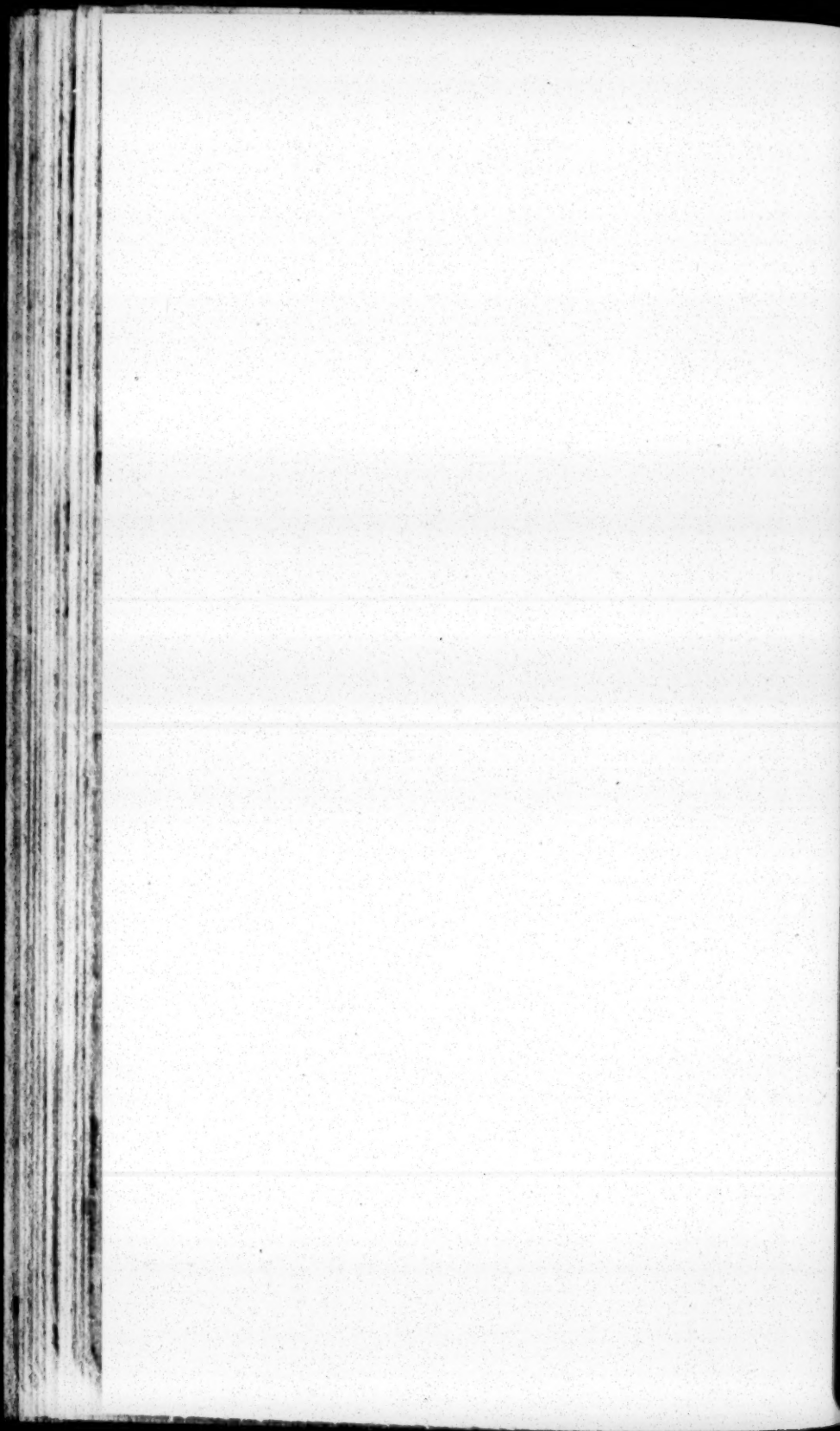
2:16

2:17

2:18

2:19

2:20



36. Granatus, Forestus.

Will you lend me your Terence?
 I will truly, so you will but fetch it in from Conradus, to whom I have lent it.
 By what token would you have me fetch it?
 Truly by this, that I have lent you Epistles.
 That is enough for me.
 At when will you give it me again?
 When I shall have written out the context upon three or four Lessons.
 Take haste then, that you do not hinder my study.
 I will make haste.
 But ho you, have a care you do not blot it; or else I shall never lend it you hereafter.
 Truly I should be unworthy your courtesy.

37. Augustinus, Rodigus.

What new gilt Book is that which you make such great brags on?
 Terence.
 Where was it printed?
 At Paris.
 Who gave it you?
 I bought it with my own money.
 Where got you Money?
 You are a Fool to ask such a question, as though I had not it.
 Far be it from me to have any such thought:
 I ask that for my mind's sake.

Coll. 36. Granatus, Forestus.

Vifne mihi commodare tuum Terentium?
 Volo equidem, modò illum repetas à Conrado, cui utendum dedi.
 Quo signo vis repetam?
 Nempe hoc, quòd ejus habeo Epistolas.
 Id mihi satis est.
 Sed quando reddes?

Quum descripfero contextum in tres aut quatuor prælectiones.

Matura igitur, nè meo studio incommodes.
 Maturabo.

Sed heus, cura ne macules; alioquin agrè commodabo post-hac.

Nempe indignus essem beneficio.

Coll. 37. Augustinus, Rodigus.

Quis iste novus liber deauratus quem tam magnificè ostentas?

Terentius.

Ubi impressus?

Lutetia.

Quis tibi dedit eum?

Emi pecuniâ meâ.

Unde nactus eras pecuniam?

Stultè illud queris, quasi ego furatus sim.

Absit à me id cogitare.

Sed animi causâ id rogabam.

R. Nor

R. Nor have I found fault with your saying in good earnest, but we use to jest on that manner with our best friends.

A. *There is nothing hinders why we may not jest, so God be not offended.*

But come on, let us return to the point: Of whom did you buy that Terence?

R. Of Clement.

A. Of that same pedling Book-seller?

R. Yes indeed.

A. What cost it?

R. Ten pence.

A. No more?

R. Nothing at all more.

A. *Truly the Price is cheap enough.*

R. Especially when it is gilt, and neatly bound.

A. *Were there any other such Books as it?*

R. Two or three.

A. I pray you bring me along to him.

R. Let us go.

Coll. 38. Edward, Baldus.

E. Is not this your Book?

R. Let me see it.

I own it to be mine; where found you it?

E. In our School.

B. *I thank you, that you have taken it up.*

E. But now I should have set you down in a bill, if I would deal in extremity with you.

B. Why so?

E. *Do you not know our School-orders?*

Nec ego seriò dictum tuum reprehendi, sed eo more cari solemus cum familiaribus.

Nihil joculari prohibet modò Deus offendatur.

Sed age, ad propositum revertamur: De quo emisisti Terentium istum?

De Clemente.

Illòne bibliopola circumforam?

Maximè.

Quanti constitit?

Decem assibus.

Nihilne amplius?

Nihil omnino.

Profectò satis vile pretium.

Præsertim cum auratus, ad elegantem compactus.

Erantne codices alii similes?

Duo vel tres.

Deduc me quæso ad illum.

Eamus.

Coll. 38. Edvardus, Baldus.

Nonne hic liber est tuus?

Ostende mihi.

Agnosco meum; ubi invenisti?

In auditorio nostro.

Agno tibi gratias, quòd eum delegeris.

Atqui nunc notandus esset summo jure velle te agere.

Quid ita?

Nescis leges nostras scholasticas?

B. E.

Even the Laws themselves
desire to be govern'd by
right.

By what right are our Laws
enacted?

By Equity and the Master's
discretion, because he made
them privately for us.

Yes, he doth not use to be
severe, in that which is
some amiss either through
negligence or forgetfulness.

So I have often found it
so.

By what way soever you do
miss, you shall plead your
case before the monitor.

I am not afraid to answer
any thing that shall be
said to my charge, where
there is no danger.

I say no more.

But, I pray, what needs
the monitor to know that?
God is not at all offended
there.

Well, I will conceal it.

You shall do a good deed.

But hark you, remember to
tell me quid for quo, (i. e.
come even with me) if
ever I chance to make the
same fault.

You say fair and honestly;
I shall think on't.

39. Calliatus, Germanus.

Why do you not give me my
book again?

Tarry till to-morrow; I
will not yet be done with it.

I will tarry with all my
part.

I will requite your courtesy,
if willing.

Ipsæ etiam leges cupiunt ut
jure regantur.

Quo jure reguntur leges no-
stræ?

Æquitate & præceptoris arbi-
tratu, nempe qui nobis eas
privatim condiderit.

Præterea, non solet tam seve-
rus esse in eo quod vel neg-
ligentiâ, vel oblivione pecca-
tum est.

Sic & ego sæpè expertus sum.

Sed quoque modo peccaveris,
dicenda erit causa coram ob-
servatore.

Non timeo causam dicere, ubi
nihil est periculi.

Taceo.

Sed, quæso, quid opus est ut
id sciat observator?

Hic enim Deus nihil offensus
est.

Age, celabo.

Bene facies.

Sed heus, memento par pari re-
ferre, si fortè mihi exciderit
aliquod delictum ejusmodi.

Æquum & bonum dicis; me-
minero.

Coll. 39. Calliatus, Germanus.

Cur non reddis mihi librum?

Expecta in crastinum diem;
nondum satis usus sum.

Libenter expectabo.

Referam tibi gratias, Deo vo-
lente.

C. I

C. *I will look for no requital for such a small courtesy.*

G. *But yet it is my duty to acknowledge it.*

Coll. 40. Noah, Capellus.

N. Did you not see my Book?

C. What Book do you look for?

N. Tully's Epistles.

C. Where had you left it?

N. I had forgot it in the School.

C. *That was your negligence.*

N. I confess it: But in the mean time, tell me if you know of any body that took it.

M. *Why do you not go to the master? for he uses (as you know) either to carry those things that we have left into his study; or to deliver them to some body that may give us them again.*

N. You do well to put me in mind.

O *what a forgetful Boy am I, who never thought of that!*

Coll. 41. Ezekiel, Beatus.

E. *Will you do me an especial courtesy?*

B. *I would do it with all my heart, if it lay in my power. But wherein am I able to pleasure you?*

E. *Lend me ten pence.*

B. *I have not so much now, but the better part of it.*

E. *How much I pray you?*

B. *I cannot tell, unless I look in my purse:*

Pro tantillo beneficio nullam peccabo gratias.

Tamen est meum agnoscere.

Coll. 40. Noxus, Capellus.

Vidistine librum meum?

Quem librum quæris?

Ciceronis Epistolas.

Ubi reliqueras?

Oblitus eram in auditorio.

Tua fuit negligentia.

Fateor: sed interim indica quem scias accepisse.

Cur non adis præceptorum? solet enim (ut scis) quod nobis relicta sunt, aut in musæolum, aut alicui qui reddat.

Bene mones.

O *me obliviosum, cui mentem non venit!*

Coll. 41. Ezekiel, Beatus.

Vis à me magnam inire am?

Nihil libentius facerem, sed dem penes me res ipsa est.

Sed quid est in quo tibi modare possum?

Da mihi mutuo asses decem. Non tantum nunc habeo majorem partem.

Quantum quæso?

Nescio, nisi crumenam in ero:

ok, here is eight pence
halfpenny for you.

I will have but seven; for
I will not leave you quite
without any at all.

It makes no great matter;
I take all if you please.

I thank you: I think this
money will be enough for my
business, with a little that I
have of my own.

Do as you please:

I love you with all my heart,
because you are so ready to
do me a kindness.

If I can do any thing else
for you, do not spare to ask.

I will give it you all again
God willing) as soon as my
father shall send to me.

Do not trouble yourself with
too much thought; I have no
need of it yet.

ll. 42. David, Nicholas.

Can you lend me a little
money?

How much do you desire?

Five-pence, if you can con-
veniently.

I have not so many.

How many then?

But four.

Very well, give me those
four.

I will give you the half, if
you please.

Why not all?

Because I have need of
two.

Give me two then, I pray
you.

But they will not serve
for turn.

Ecce, tibi octo asses cum se-
misse.

Solos septem accipio; non enim
te evacuare prorsus volo.

Panum refert; totum, si vis
accipe.

Ago tibi gratias: Credo hoc
pecuniæ satis fore negotio meo,
cum aliquantula quam ipse
habeo.

Ut libet.

Amo te de ista tam exprompta
benignitate.

Si quid aliud possim, nè par-
cas.

Reddam totum (Deo volente)
quamprimum pater ad me
miserit.

Ne sis magnopere sollicitus;
nondum est opus mihi,

Coll. 42. David, Nicholaus.

Potèſne mihi mutuo dare ali-
quantulum pecuniæ.

Quantum petis?

Quinque asses, si tibi est com-
modum.

Non tot habeo.

Quot igitur?

Tantum quatuor.

Bene sanè, da mihi istos qua-
tuor.

Dabo, si vis, dimidium.

Cur non totum?

Quia sunt mihi opus duo.

Da igitur duos, quæſo.

Sed tibi non ſufficient.

- D. *I will ask of some body else.* Petam ab aliquo alio.
- N. Take these two then: when will you give me them again? Accipe igitur hos duos; Quando reddes?
- D. On Saturday (I hope) when my Father comes to the market. Die (ut spero) Sabbati, cum pater ad forum venerit.
- N. Think on it then. Esto igitur memor.
- D. Do not fear it. Ne timeas.

Coll. 43. Pasquetus, Custos.

Coll. 43. Pasquetus, Custos.

- P. Lend me two-pence. Da mihi duos asses mutuo.
- C. *I cannot so easily now lend you any.* Nunc mihi non est promptum dare.
- P. What doth hinder you? Quid obstat?
- I know you received some money within this little while. Scio te hisce diebus accepisse pecuniam.
- C. I received some indeed; but I must buy Books, and other things that I want. Accepi quidem, sed emenda sunt libri, & alia mihi necessaria.
- P. I am loth to hinder thy profit. Nolo tuum commodum rerum rari.
- C. When I shall have bought what I need, if any thing be left over and above, I will let you have a share of it with all my heart. Ubi emeo quæ mihi sunt opus, si quid superfit, facite te libenter participem.
- P. I will wait in hopes of it in the mean time then; but what if you have nothing to spare? Interea igitur sperans expectabo; sed quid si nihil tibi persuerit?
- C. *I will resolve you presently, that you may not wait any longer to no purpose.* Statim dicam tibi, ne frustri diutius expectes.
- P. When will you buy those things which you intended? Quando emes ea quæ decideris?
- C. To-morrow (as I hope) or at the utmost, the next Day after to-morrow. Cras (ut spero,) aut, ad festum, perendie.
- P. It is well; Bene habet;
- It is but a very little while.* Tempus est brevissimum.

44. Morellus, Borussadus.

Is your Father gone?

He is gone.

At what a-clock?

At one a-clock in the afternoon.

What said he to you?

He gave me a large admonition, *that I should follow my Book closely.*

I wou'd you wou'd do so.

Will do so by God's assistance.

Did he give you any Money?

He gave me some, as he commonly uses to do.

How much?

That is nothing to you.

He confesses it: But yet what will you do with that Money?

Will buy Paper, and *other things that I want.*

What if you should lose it?

Must take it patiently.

What if I shall chance to need some, will you lend it me?

Will lend it you, and with my heart indeed.

Thank you.

45. Columbanus, Fontanus.

Have you done with my money?

As much as I need.

Give me it again then.

Take it: I thank you.

You have no cause to thank

Coll. 44. Morellus, Borussadus.

Abiitne pater tuus?

Abiit.

Quotâ horâ?

Primâ pomeridianâ.

Quid dixit tibi?

Multis verbis monuit me, ut *diligenter studerem.*

Utinam sic facias.

Faciam Deo juvante.

Ecquid pecuniæ dedit tibi?

Dedit ut ferè solet.

Quantum?

Nihil ad te.

Fateor: sed tamen quid facies istâ pecuniâ?

Emam chartam, & *alia quæ mihi sunt usui.*

Quid si amiseris?

Æquo animo ferendum erit.

Quid si forte esurio, dabisne mutuo?

Dabo, & quidem libenter.

Habeo tibi gratiam.

Coll. 45. Columbanus, Fontanus.

Satisne usus es scalpello meo?

Satis.

Redde igitur:

Accipe: ago tibi gratias.

Nihil est quod agas.

D

F. But

- F. But pardon me, that I did not give it you again of myself and sooner.
- C. *I am not so much offended at that matter :*
For we ought not to be offended, but when we see God offended.
- F. *You are in the right of it.*

Coll. 46. Burgerius, Nepos.

- B. Lend me your Knife a little.
- N. ~~You are always a borrowing something or other, take it :~~
 But you should buy one rather.
- B. I have no Money.
- N. Why do you not ask for some ?
- B. Whence should I ask it ?
- N. Of your Father.
- B. He is not in this Town.
- N. Where then ?
- B. ~~He is gone into another Country.~~
- N. Whither ?
- B. To Bern.
- N. On what day went he ?
- B. The day before yesterday.
- N. When will he come again ?
- B. To-morrow, as we hope ; for he said so when he went away.
- N. God speed him well.

Coll. 47. Columberius, Simo.

- C. Have you any store of Bread left ?
- S. Enough, I thank God.
- C. Will you lend me some ?
- S. With all my heart.

Sed ignosce, quod non ultro citius reddiderim.

Ea de re nihil sum offensus :

Non enim debemus offendi, quum Deum offendi videmus.

Rectè sentis.

Coll. 46. Burgerius, Nepos.

Commoda mihi parumper um cultellum.

~~Semper aliquid commodatis.~~ accipe ; quin tu eme potius.

Non habeo pecuniam.
 Cur non petis ?

Unde peterem ?

A patre.

Non est in hac urbe.

Ubi igitur ?

Peregre profectus est.

Quo ?

Bernam.

Quo die ?

Nudiustertius.

Quando est reversurus ?

Cras ut speramus ; sic dixit proficiscens.

Bene vertat Deus.

Coll. 47. Columberius, Simo.

Restatne tibi multum panis ?

Satis, gratia Deo.

Visne dare mihi mutuo ?

Libenter.

But perhaps there will not
be enough to serve you.

Yes, I trust so.

For how long a time?

Till Friday.

Whence will you get some
afterwards?

From home.

Who will bring it you?

I will go fetch it my self.

When?

On the very same Friday.

Lend me a pound and a
half.

Who shall weigh it?

Our Mistress, or the Maid.

Let us go fetch it out of
my Chest.

But go by yourself: I will
carry for you in the Kitchen.

Coll. 48. I. T.

prayer thee, give me some of
my Bread.

I have no more than I need
myself; yet I will give you
Share. Take it.

Thank you.

You have no cause to thank
me for such a small matter.

I pray thee tell me, why
have you brought none?

Because there was no body
in our House that would give
me any.

But why do you not take

any? dare not, unless my Mo-
ther give it me.

You do well: but hear some
good Counsel.

Listen to hear it: I pray
you tell me it.

Sed fortasse tibi non sufficiet.

Imo, ut spero.

Ad quod usque tempus?

Ad diem Veneris.

Unde habebis postea?

Domo.

Quis tibi afferet?

Ego met ipso petiturum.

Quando?

Ipso die Veneris.

Da mihi mutuo sesquilibrium.

Quis appendet?

Uxor præceptoris, aut ancilla.

Eamus petiturum ex arca mea.

Quin ito solus: ego te in culina
expectabo.

Coll. 48. I. T.

Oro te, da mihi ex pane tuo.

Mihi non habeo nimis; tamen
volo tibi impertiri: accipe.

Gratias habeo tibi.

Non est quod agas ob rem tan-
tulam.

Sed dic quæso, cur non attu-
listi?

Quia nemo erat domi nostræ
qui mihi daret.

Tu verò cur non accipis?

Non audeo, nisi det mater:

Bene facis: sed audi bonum
consilium.

Auscullo ut audiam, dic quæ-
so.

T. When the Meat that is left at the Table is taken away after Dinner is ended, ask for your bever, and *put it presently into your Pocket*; so it will come to pass *that you may never come without something.*

I. And what do you persuade me about my Breakfast?

T. That you ask for it at the end of the supper, and do as I told you concerning your bever.

I. *I never saw better counsel to be given.*

T. See you remember it, and use it when you will.

I. I will use it indeed, as oft as there shall be need.

Coll. 49. O. S.

O. Give me a piece of Bread.

S. Have you none?

O. *If I had I would not ask.*

S. Why did you not bring any?

O. I will tell you afterwards: but in the mean time give me some, I pray you; *for I begin to be very hungry (or, my Belly begins to chime.)*

S. Take it.

O. Whoo, *such a little Bit!*

S. What, do you complain?

O. *Good cause why; you deal too niggardly.*

S. See what a little bit is left: *I have almost given you the half.*

O. I thank you, you have given me a great deal: But *I jested with you.*

S. Now answer me: Why did you not bring some Bread from home?

Cum prandio finito tollente mensæ reliquæ petito merendam eamque *in peram statim recondito*; ita fiet, ut *nunquam inanis venias.*

De jentaculo autem quid facies?

Ut petas in exitu cœnæ, idem facias quod dixi tibi de merenda.

Nunquam vidi melius consilium dari.

Fac igitur ut memineris, cum voles utere.

Ego verò utar, quoties oportuerit.

Coll. 49. O. S.

Da mihi frustum panis?

Non habes?

Si haberem non peterem.

Cur non attulisti?

Dicam postea: sed da interim quæso; nam *esurio vehementer.*

Cape.

Huius tantillum!

Etiam quereris?

Non immerito; das parvum.

Vide quantum restat: *scilicet dimidium.*

Ago tibi gratias, dedisti aliquid: sed *jocabar.*

Nunc responde: cur non attulisti panem domo?

O. T.

There was no body would Nemo erat qui dares.

give me any.

No body ?

No body at all.

What did your Mother ?

She was not at home.

What did the other Folks ?

They were every body busi-

ness.

Why did you not take it

yourself ?

I durst never do any such

matter.

Why not ?

My mother doth constantly

rebid me to touch any

without her leave.

She is a hard mother.

In your judgment indeed ;

who have one that is more

cockering of you ?

do not say she is cocker-

ing ; but I am sure she is

kind natured.

How doth she deal with

you ?

Very lovingly, and altoge-

ner according to my own

mind.

Perhaps to your utter un-

happiness.

God Almighty forbid.

Truly I do not envy your

happiness.

Why then do you say so as

you do say ?

That in the interim I may

not put you in mind, that we

shall become worse by having

so much liberty.

You do well : But what

think you ? may I not make

use of my Parents kind-

ness ?

Truly you may, so you do

not abuse it.

Nemo ?

Prorsus nemo.

Quid mater ?

Aberat domo.

Quid ceteri ?

Omnes erant occupati.

Cur tute non accipiebas

Nunquam auderem tale quid-

piam.

Cur non ?

Mater perpetue vetat nè quid

attingam sine permissu ip-

sus.

Dura mater.

Tuo quidem judicio, qui in-

dulgentiorem habes ?

Non dico indulgentem ; sed

certe liberalem.

Quomodo te tractat ?

Suavissimè, omninoque ex ani-

mi sententia.

Fortasse in tuam perniciem.

Avertat Deus Optimus Maximus.

Non equidem invideo.

Cur ergò istud dicis ?

Ut interim te moneam, om-

nes licentiâ deteriores fie-

ri.

Bene facis : sed quid censes ?

nonne uti licet parentum bo-

nitate ?

Certè licet, modo ne abu-

taris. D 3 S. How

S. How do we abuse it?

O. Do you ask? When we turn either our fathers or mothers making much of us into that which is not good.

S. You say right; but *what man among a thousand is there that doth it?*

O. Yes almost all, except those whom the Lord God doth restrain.

S. Who can be good, but by the grace of God?

O. Therefore (as our master doth often admonish us) *we must pray to him that by his spirit he would make us good and holy.*

S. I am glad you brought not your breakfast.

O. Why so?

S. Because, *methinks, I have done myself a great deal of good by this discourse of ours.*

O. I have profited by it too not a little.

S. *It is done by your means.*

O. Nay rather, by God's blessing, who indeed was pleased to have it so.

S. I believe so indeed.

O. Therefore both in this, and other matters, let us acknowledge his goodness.

S. *That is very fitting.*

O. Ay, very necessary.

If we will avoid the crime of ingratitude.

S. *O what a most pleasant speech was that!*

O. Everlasting thanks be to God by Jesus Christ.

S. So wish I.

Quomodo abutimur?

Rogas? Quum aut patris et matris indulgentiam in malum vertimus.

Rectè dicis; sed *quotusquisque id facit?*

Imò fere omnes, nisi qui à Domino Deo prohibentur.

Quis potest bonus esse per Dei gratiam?

Ergo (ut sæpe monemur à preceptore) *precandus est ut ritu suo nos bonos & sanctos efficiat.*

Gaudeo te non attulisse jenculum.

Quamobrem?

Quia hoc nostro colloquio videor multum profecisse.

Ego quoque non parum.

Tuâ operâ id factum est.

Imò beneficio Dei, qui quicquid ita voluit.

Credo equidem.

Et hic igitur, & in cæteris noscamus bonitatem ejus.

Valde id equum est.

Imò valde necessarium.

Siquidem volumus ingrati mi crimen effugere.

O sermonem jucundissimum.

Gratia Deo æternæ per sum Christum.

Ita velim.

ll. 50. *The first Scholar of the Victors, the Master, the Monitor.*

Coll. 50. *Discipulus primus ex Victoribus, Præceptor, Nomenclator.*

Master, will you give me some little reward?

Why so?

For *Victorship*.

Where are your equals?

Here be *Hugh* and *Audax*.

What say you Monitor, are these the Victors this week?

They have the fewest faults all the rest.

Then they are the Victors.

Or else should I ask you?

What reward do ye desire then?

What you please.

By what right do I owe it you when all comes to all?

By your promise.

I say fair. For *whatsoever is rightly promised* ought to be performed.

So we have learnt of you.

See here is for every one a

piece to write withal;

so that you may not think

me to be any ordinary ones,

they are such as they call

land Pens.

I thank you, Master.

Yes, but rather thank God,

giver of all good things,

who gives good success to

our studies.

Do ye go on diligently in

your learning?

We will do our best, as far

as God shall enable us.

Our doings are to no pur-

pose without his help.

Præceptor, visne dare præm-
olum?

Quamobrem?

Victoriæ causâ.

Ubi sunt compares tui?

Hic sunt *Hugo* & *Audax*.

Heus Nomenclator, suntne hi
victores hæc hebdomade?

Habent notas omnium paucissi-
mas.

Ergo sunt victores.

Quid aliud ex te quero?

Vos igitur quod præmium pe-
titis?

Quid tibi placuerit.

Quo tandem jure debeo?

Ex promisso.

Æquum dicitis. Quicquid enim
rectè promissum est, præstari
debet.

Sic ex te didicimus.

Ecce vobis pennæ singule ad
scribendum; ac ne putetis
vulgares esse, ex earum sunt
genere, quæ vulgò *Hollandi-
cæ* appellantur.

Gratias agimus, præceptor.

Quin, potius agite Deo, om-
nium bonorum authori, qui
dat studiis vestris prosperos
successus.

Vos autem in *literarum* studio
pergite diligenter?

Dabimus operam, quantum ju-
vabit ille Pater optimus.

Sine ejus ope vana sunt nostra
omnia.

Coll. 51. Observator,
Caparonus.

- O. Whence came you, Caparonus?
- C. From home.
- O. What do you bring from thence?
- C. My Bever (or Munchin.)
- O. Who gave you leave to go forth?
- C. The Master himself.
- O. How will you prove that?
- C. Let us go to him, and ask him.
- O. But, *have a care what you do*.
- C. *I fear nothing in this matter.*
- O. Are you so secure?
- C. He that speaks the truth ought to fear nothing.
- O. That is a true saying indeed.
- But *how few* are there that *do not lye*?
- C. I am sure, I do not lye now.
- O. You do almost perswade me.
- Go your way: I believe you, *because I never caught you in a lye.*
- C. I thank God; whom I beseech that he would preserve me upright and undefiled?
- O. I wish every one would pray so from their heart! Now get you to eat your bever.

Coll. 52. Giraldus, Eliel.

- O. Who are the Victors this week.

Coll. 51. Observator,
Caparonus.

- Unde venis, Caparone?
- Domo.
- Quid affers illinc?
- Merendam.
- Quis tibi permiserat exire?
- Præceptor ipse.
- Quomodo istud probabis?
- Adeamus illum, ut conamus.
- At, *vide quid agas.*
- Hac in re nihil timeo.
- Adeone securus es?
- Qui verum dicit nihil debet.
- Vera quidem ista est sententia?
- Sed *quotusquisque non* *tur?*
- Certus sum me nihil me nunc.
- Propemodum persuades me.
- Abi: credo tibi, quia in dacio nunquam te depre-

Est Deo gratia; quem ut me integrum & pure stodiat.

Utinam ex animo omnes carentur!

Recipe nunc te ut edam rendam tuam.

Coll. 52. Giraldus, Eliel.

Qui sunt victores hac mede?

Where was you when the accounts were given in?

I was sent for by my Father; but who are the Victors? I pray you tell me.

I and Puteanus.

Have you had a Reward already?

We have had it.

What?

Twelve walnuts.

Who, what a Reward!

Ho, you fool, do you value a Reward by the worth of a thing then?

I see nothing else to be valued here.

You are a base Fellow to seek after gain so.

Do you not remember the master's word?

What word?

A Reward is given not for lucre, but for honour's sake.

Now I remember as it were through a mist, (or somewhat confusedly.)

I will be more diligent hereafter.

So you will be a wise Man at the last.

Coll. 53. Galatinus,
Burchardus.

Hey brave, we are dismissed to play; did you not hear?

What should I do but hear, when I myself was there?

Have you a mind to talk a little? and afterwards we will play together.

I had rather play first.

But it is a hard matter to break off play.

Ubi eras cum rationes redderentur?

Accersitus à patre fueram; sed qui sunt victores? Dic sodes.

Ego & Puteanus.

Jamne habuisti præmium?

Habuimus.

Quodnam?

Duodenas juglandes.

Hui, quale præmium!

Eho, inepte, æstimas ergo præmium ex rei pretio?

Hic nihil aliud video æstimandum.

Sordidus es qui sic lucro inhias.

Non meministi verbum præceptoris?

Quod verbum?

Non lucri, sed honoris causâ datur præmium.

Nunc reminiscor, quasi per nebulam.

Posthac ero diligentior.

Sic tandem sapiēs.

Coll. 53. Galatinus,
Burchardus.

Euge, dimissi sumus ad lusum; audistine?

Quidni audirem, quum egomet adfuerim?

Placetne paulisper confabulari? deinde ludemus una.

Mallem ego prius ludere.

Atqui difficile est ludum abrumperere.

B. You

B. *You say that which is very true, and I find it so in myself.* *Planè verum, dicis, & ego me sic experior.*

G. Because you approve of my reason, then give us some subject to talk of. *Quoniam igitur placet tibi ratio, da nobis aliquid argumenti ad confabulandum.*

B. Nay rather it concerns you to give it, because you challenge me. *Imò tuum est dare, ut quæ lacefferis.*

G. You say fair, give me the Nouns in Latin, which I will propound to you in English. *Æquum dicis, redde nominæ Latinè, quæ tibi Angliè proponam.*

B. Concerning what will you propound? *Quâ de re propones?*

G. Concerning household stuff. *De supellectili.*

B. I will strive to answer, so you do not propound above ten. *Tentabo respondere, modo plura quàm decem proponas.*

G. *I will count them on my fingers ends, lest perhaps I exceed the number.* *Enumerabo in digitis, nè forte numerum excedam.*

Hear then.

Audi igitur. Isthic sum.

B. I am ready.

G. A Cupboard.

B. *Abacus.*

G. A Bench.

B. *Sella.*

G. A Candlestick.

B. *Candelabrum.*

G. A Caldron.

B. *Ahenum.*

G. A pair of Bellows:

B. *Follis.*

G. A Pillow.

B. *Pulvinus.*

G. A Bolster.

B. *Cervical.*

G. Linnen-cloth.

B. *Linteum.*

G. A pot of Earth.

B. *Olla.*

G. A flaggon of Wine.

B. *Oenophorum.*

G. You have mist once.

Errâsti semel.

B. *Wh*

here?
 ou said *lintheum* for *lodix*.
 onfess it; I give you the
 ming once.
 ow propound again for
 r part, that you may get
 if you can.
 ll you answer concerning
 gs to be eaten?
 you please.
 eth meat?
 ro recens.
 rk?
 illa.
 enison?
 rina.
 enison of a wild Boar?
 orina.
 d Milk?
 ac Decoctum.
 hey?
 rum, *vel serum-lactis*.
 ew-cheese?
 seus recens.
 trage?
 s carniū.
 sh fod?
 cis elixus.
 ckle?
 ndimentum.
 u are deceiv'd.
 hat is it then?
 inctus.
 will have it to be *Condi-*
 tum.
 t I will not contend.
 ho contends? let us ask
 e body's advice.
 t let us play first: that
 l be done after.
 ome on, it shall be done,
 us not lose our opportunity
 lay.

Ubi?
 Dixisti *lintheum* pro *lodix*.
 Fateor; *debeo tibi semel victo-*
riam.
 Nunc vicissim propone, *ut re-*
dimas, si potes.

Vis respondere de eduliis?

Ut libet.

Falleris.
Quid ergo est?

Condimentum volo.

At ego nolo contendere.
Quis contendit? consulamus a-
liquem.
Quin prius ludamus: illud fiet
posterius.
Age, fiet: nè amittamus lu-
dendi occasionem.

Coll. 54. *Moses, Olevitanus.*

M. I am weary long ago to use
our school games so often over.

O. What will you do then?

M. Let us go into our garden.

O. What shall we do?

M. We will walk, we will
talk together, and rehearse
God's benefits in his works.

O. Truly there is nothing more
pleasant; but in the interim
we must beg leave of the
master.

M. I have already got it for
myself, and also for one too
whom I would carry with
me.

Q. It is very well; let us go in
God's name.

M. I pray that he may keep
us.

O. I pray the same that you
do too.

Coll. 55. *Sulpinus, Mun-
chius.*

S. Have you got leave to play?

M. We have got leave.

S. For how long time?

M. Till supper.

S. Who gave in the verse?

M. The first and second boys.

S. What did the other forms?

M. Every first Captain of the
three next forms said a Sen-
tence out of the Scriptures.

S. Did ye not say prayers as we
use to do?

M. We said our prayers, and
indeed whilst the master
was there: *where was you?*

Coll. 54. *Moses, Olevitanus.*

Jamdudum tædet me toties
petere lusus scholasticus.

Quid facies igitur?

Eamus in hortum nostrum.

Quid agemus?

Ambulabimus, colloquemur
beneficia in ejus operibus
commemorabimus.

Nihil sanè jucundius; sed
interim petenda est à prae-
tore venia.

Jamdudum impetravi mihi
item uni quem vellem
cum ducere.

Bene res habet; eamus dum
Deo.

Precor ut nos custodiat.

Ego quoque idem precor
cum.

Coll. 55. *Sulpinus, Mun-
chius.*

Impetrâstis ludendi facultatem
Impetravimus.

Ad quod usque tempus?

Ad cœnam usque.

Qui dederunt versus?

Primi & Secundi.

Quid cæteræ classes?

Primus quisque decurio
proximarum classium
nunciavit unam e sacrarum
sententiam.

Nonne precati estis, ut
mus?

Precati sumus, & quidem
sentente ludi-magistro: tu
ubi eras?

was gone home, being
for by my mother.

What do you think to do
then?

play an hour and an half,
then to betake myself to
study.

ould you have me to be
play-fellow?

What should I do but be
ing?

With what game shall we
exerce ourselves?

There is none pleaseth me
er than the hand-ball.

or me indeed.

us go see then, whether
other boys have chosen

or no: for if we should
by ourselves it would be

port.

us go forth in God's

Coll. 56. M. R.

Will you go with me?

Whether go you so hastily?

to the pool, (or dike.)

Why thither?

to wash my feet.

in God's name; I have

need to wash (or bathe)

now.

in the mean time we

discourse a little.

have no great mind to

discourse now.

discourse is profitable,

be only of honest mat-

exercife of body is more

stable for my health.

What if I shall tarry with

Iveram domum, à matre ac-
cerditus.

Nunc igitur quid agere cogi-
tas?

Ludere sesquihoram; deinde
ad studium me recipere.

Vin' tu ut tibi sim collusor?

Quid nì velim?

Quo lusu nos exercebimus?

Nullus est mihi jucundior pila
palmaria.

Nec mihi quidem.

Videamus igitur an cæteri
partes sortiti sint: nam si so-
li luderemus minus esset vo-
luptatis.

Visamus sanè.

Coll. 56. M. R.

Visne ire mecum?

Quò properas?

Ad lacum.

Quid eò?

Lotum pedes.

I sanè? nunc lotionè mihi opus
non est.

Sed interim parùm fabulabi-
mur.

Nè fabulari quidè m nunc ve-
lim.

Atqui utilis est confabulatio,
duntaxat de rebus honestis.

At mihi utilior est ad valetudi-
nem exercitatio corporis.

Quid si mansero tecum?

R. You

R. You shall do wisely ; and we will play together at the hand-ball.

God send us good luck.

M. I will tarry.

R. I will go with you to wash another time : that is, when I shall have more time.

M. Let us buckle (or fall) to our sport then.

R. I make no stop at the business.

Coll. 57. Vincentius, Benus.

V. Why did you not play with us to day ?

B. I had no time to play.

V. What business had you ?

B. I had not done my task.

V. What task ?

B. I had half a copy to write.

V. Have you quite done it ?

B. I have quite done it.

V. I commend your diligence ; you shall play another time at leisure.

B. When it pleases God.

V. You say well. For nothing can be done without his pleasure.

Coll. 58. The first Boy, the Master, the second and the third Boy.

Pr. God save you, master.

P. Christ Jesus save ye, children, Amen. Have ye said already ?

Pr. Yes, master.

P. Who taught you ?

Pr. The Usher.

P. What would ye have now ?

Prudenter facies ; & nos palmariâ colludemus.

Bene vertat Deus.

Manebo.

Aliâs lotum unâ tecum cum scilicet longius eris poris spatium.

Ad ludum igitur nos accedimus.

Nulla est in re mora.

Coll. 57. Vincentius, Benus.

Cur hodie non lufisti cum ?

Non erat mihi ludendi spatium.

Quid habebas negotii ?

Non absolveram penſum meum.

Quod penſum ?

Dimidium exemplaris reſcripti mihi preſcribendum.

Perfeciftine ?

Perfeci.

Laudo tuam diligentiam ; des alias otioſe.

Cum voluerit Deus.

Recte dicis. Nam abſque voluntate ejus fieri nihil potest.

Coll. 58. Primus puer, Præceptor, Secundus puer, Tertius.

Salve, præceptor.

Sit vobis ſalus à Chriſto, Amen. Jamne repetivisti ?

Etiam, præceptor.

Quis docuit vos ?

Subdoctor.

Quid nunc vultis ?

that by your leave we may
play a little.
It is not time to play.
We do not beg for all; but
for little boys only.
When it rains, as ye see.
We will play in the galle-

Ut per te liceat nobis parum-
per ludere.
Non est ludendi tempus.
Non petimus omnibus; sed no-
bis parvulis tantum.
Atqui pluit, ut videtis.
Ludemus in pergula.

What game?
With pins, or walnuts?
What will you give me?
We will say Nouns.
How many will you say a-

Quo lusu?
Articulis, vel juglandibus?
Quid mihi dabitis?
Dicemus nomina.
Quot dicetis singuli?

re?
Two.
By then.
Paper,
a.

Duo.
Dicite igitur.

mentum.
He said.
book,

Dixi:

He book,
us.
He said.
Cherry, *Cerasum*.
ats,
ides.

Dixi.

He said.
That pretty little fellows
re!
All supper.
He thank you, master.

Diximus:
Quam belli estis homunculi?

Ludite ad cœnam usque.
Gratias agimus, præceptor.

Coll. 59. A. B.

Coll. 59. A. B.

Where is your father now?
I think he is at Lyons.
What doth he there?
He plays the merchant.
How long hath he traded?
From the beginning of the

Ubi nunc est pater tuus?
Puto eum esse Lugduni.
Quid illic agit?
Negotiatur.
Ex quo tempore?
Ab ipso initio mercatus.

A. I greatly wonder how he dares tarry there so many days, when there is such a great plague all up and down the city.

Valdè miror qui audeat commorari tot dies, quæ pestilentia tanta sit per totam urbem.

B. It is no such great wonder.

Non est adeò mirandum.

A. Doth it seem so to you?

Itane tibi videtur?

B. Yes indeed: for he hath been at other times in great danger; but the Lord hath evermore preserved him.

Ita profectò: fuit enim aliis majore periculo; sed Dominus Deus semper eum, cum, servavit.

A. I believe so, and will yet preserve him.

Credo equidem, & adhuc stodiet.

B. But when will he come back again?

Sed quando est reversurus?

A. I know not: we look for him every hour.

Nescio: in horas expectamus.

B. God send him well back again.

Reducat illum Deus.

A. So say I.

Ita precor.

Coll. 60. Elizæus, Delphinis.

Coll. 60. Elizæus, Delphinis.

E. What are you so overjoyed for?

Quæ de re sic elatus es?

D. My father is newly come.

Pater meus modò advenit.

E. What matter is it to me?

Quid meâ refert?

D. Yes, a great deal; because he hath got us leave to play.

Imò plurimum; quia nobis petrauit ludendi veniam.

E. Do you say so?

Ain tu?

D. See, the boys are already playing in the court-yard.

Vide pueros jam ludentes in area.

E. Let others play in God's name, I had rather ply my book than play.

Ludant sanè alii, ego præfero malim quàm ludere.

D. And so had I; but when time serves. For (as the proverb goes,) There is a time for every thing.

Nec minùs ego; sed in tempore. Nam (ut est in proverbio) Omnia tempora sunt.

Whereupon our Cato gives us good counsel.

Unde & nos rectè monentur.

Mirth with thy labour sometimes put in ure,
That better thou thy labour may't endure.
Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

the Things are true which
I say, I confess; but in
mean time let me alone
I may ply my book in
earnest.

I may ply your book for all
I do not hinder you; but
will take this opportuni-

ty of it in God's name.

61. The Monitor, a Boy
in company, likewise ano-
ther Boy.

boys, ho, ho, ho!
why do you call out so

you must give over play.
thou noddy, it is not all
over a clock yet.

why did you not give a
ring?

because the little bell-rope
is broken.

again; but speak high-

boys! come all in again.

halt, make halt, I say,
hast thou hasteneth you.

over calling; they all
were running.

62. Orentius, Quintus.

are you so merry?

because my father is come.

you so? whence came

from Paris.

when came he?

now.

you ask'd how he did

say?

ask'd him how he did,

he alighted from off

his horse.

Vera sunt quæ dicis, fateor;
sed interim mitte me, ut se-
riò studeam.

Per me studeas licet, nihil im-
pedio; at ego hac utar occa-
sione.

Uttere sanè.

Coll. 61. Nomenclator, Qui-
dam puer ex turba, item ali-
us.

Heus, pueri, heus, heus, heus.
Quid clamitas?

Desistendum est à lusu.
Ehò inepte, nondum quarta ex-
acta est.

Cur non dedisti signum?

Quia tintinnabuli funis fractus
est.

Clama iterum; sed attolle vo-
cem.

Heus, pueri! recipite vos omnes.

Festinate, festinate, inquam,
urget præceptor.

Desine clamare; accurrunt om-
nes.

Coll. 62. Orentius, Quintus.

Quid ita letus es?

Quia venit pater.

Ain' tu? unde venit?

Lutetiâ.

Quando advenit?

Modò.

Jamne salutasti?

Salutavi quum ex equo descen-
deret.

E

O. What

O. What did you do to him besides?

Q. *I pull'd off his boots and spurs.*

O. I wonder you tarried not at home for his coming.

Q. Neither would he suffer it, nor was I willing: especially now, when the lesson is to be heard.

G. You take a safe course for yourself, in that you have regard to the time.

Q. *But how doth your father? is he well?*

O. Well, by God's blessing.

Q. Truly I am very glad of it, both for your sake and his that he is come safe again from his Journey.

O. *You do like a friend: but to-morrow we will talk together more at large.*

See the master, who is now going into the School.

Q. Let us go take our lesson.

Coll. 63. Mark, Aaron.

M. I pity you.

A. Why so?

M. Because you misuse your pen so pitiully.

A. How do I misuse it?

M. Because you hold it very ill favouredly as you mend it.

A. *It is none of my fault; do not you mistake yourself.*

M. Whose then?

A. My pen-knife's, the edge whereof is dull.

M. *Your Pen-knife is not to blame, but yourself.*

A. Why say you so?

Quid amplius illi fecisti?

Calcarea detraxi & ocreas.

Miror te non mansisse propter ejus adventum.

Nec ille permisisset, nec vellem: præsertim nunc audienda est prælectio.

Benè tibi consulis, qui tui rationem habetas.

Sed quid pater? valè?

Rectè, Dei beneficio.

Equidem gaudeo plurimè tuâ & ejus causâ quod pater peregri redierit.

Facis ut amicum decet: pluribus verbis colloquar.

Vide præceptorem, qui greditur auditorium.

Eamus auditum prælectio-

Coll. 63. Marcus, Aaron.

Miseret me tui.

Quid ita?

Quòd pennâ tuâ tam abutaris.

Quòmodo abutor?

Quia pessime trahis endo.

Non est culpa mea; erras.

Cujus igitur?

ScalPELLI mei, cujus sa est.

ScalPELLUM in culpa tu ipse.

Cur istud dicis?

because you ought either to
have whetted your Pen-
knife, or borrowed another
anywhere, at the least for
this present occasion.

I dare not ask one.

Why are you afraid?

lest it should be deny'd

look here is mine for you.

Thank you.

Use it as much as you will,

use it well.

will not wittingly misuse

and be not so loth to ask
another time.

~~nature is such~~, I use to
be more willing to give than

would there were many
as you are: yet not-
withstanding, ~~he that wil-~~
~~ly doth a favour, may~~
~~wise freely desire one.~~

~~hold you too long, dispatch~~
~~it you was about.~~

Coll. 64. A. B.

Why is not Peter come to
school?

He is busy.

What employment?

Chopping up wood.

Do you know?

As told.

By whom?

By his Father.

Where saw you him?

He met me when I came.

Do you do not frame a lye;

I will ask him if I chance

to meet him in the Streets.

Quia debuisti vel scalpellum
tuum acuere, vel aliud ali-
unde rogare commodato,
saltem ad præsens negotium.

Non audeo petere,

Quid times?

Ne mihi denegetur.

Ecce tibi meum.

Gratias ago.

Utere quantum voles, sed rectè.

Sciens non abutar.

Nec sis posthac tam verecundus
in petendo.

~~Sic est ingenium meum~~, soleo
libentius dare quam petere.

Utinam multi essent tui simi-
les: sed tamen qui libenter
dat beneficium, is petere libe-
re potest.

Sed ego te nimis detineo, perage
quod cæperas.

Coll. 64. A. B.

Cur non Petrus venit in scho-
lam?

Est occupatus.

In quo negotio?

In ligno struendo.

Qui scis?

Dictum est mihi:

A quo?

A patre ejus.

Ubi eum vidisti?

Fuit mihi obviam cum venirem

~~Vide ne mentiaris: nam ex illo~~

~~quarum si forte occurrat mihi~~

~~per vicus.~~

B. *You shall find it to be so as I say.* Reperies sic ut dico.

Coll. 65. Sulpicius, Roger.

S. Why was you away to day morning?

R. I was busy.

S. In what employment?

R. In writing a Letter to my Mother.

S. What need had you to write to her?

R. Because she had writ to me.

S. You writ back then?

R. *You speak comely.*

S. Whence had she sent you a Letter?

R. Out of the country, I mean from our Town.

S. When went she into the Country.

R. *The other day.*

S. What doth she do in the Country.

R. *She looks after our country business.*

S. What especially?

R. She gets things ready which are necessary for the next Vintage.

S. She doth wisely.

R. *How can you prove that?*

S. *For in all things diligent preparation should be used.*

R. Who taught you that?

S. A School-master dictated it out of Tully.

R. Upon what occasion?

S. When he admonished me to be sure to get myself ready to say my week's work the next Day.

S. Truly he gave you good Advice.

Coll. 65. Sulpicius, Roger.

Cur hodie manè absuisti?

Occupatus eram.

In quo negotio?

In scribendis ad matrem ris.

Quid opus erat illi scribere?

Quia ad me scripserat.

Ergo rescripsisti?

Proprie loqueris.

Unde tibi miserat literas?

Rure, nempe ex villa nostra.

Quando rus profecta est?

Superioribus diebus.

Quid agit ruri?

Curat nostra negotia rustica.

Quid potissimum?

Præparat ea quæ sunt operæ proximam vindemiam.

Prudenter agit.

Undè istud probes?

Nam omnibus in rebus ad præparandam est præparatio diligens.

Quis te istud docuit?

Quidam pædagogus discipulus est Cicerone.

Quâ occasione?

Quum admoneret ut magis gener pararem ad præparandam hebdomadam præcedentem die.

Profectò rectè monebatur.

ut let's return to the pur-
e.

you not a *bailly*, to look
er your Business in the
untry?

es, we have both a bailly,
d men and maids.

hat need is there of your
ther's help?

ecause she better knows
w to provide every thing
an those *unskilful* country
wns.

there no other reason?

Let me make an end of
at I intended to have

thought you had made an
; go on.

oreover (as I have heard
father say) *the master's*
in care is requisite in the
ering of a family.

efore your father shou'd
her have been now at
r country-farm.

e cannot.

hat doth hinder him?

ecause he is *fully busy* at
trade.

will get more profit (as I
ceive) by that matter.

no makes any question?

ence it comes to pass
efore, that he leaves all
care of his household At-
to his wife.

is just so.

when will your mother
e back again?

rdly before the vintage
one.

at will you do? will not
go to gather grapes, (or
t in the vintage?)

Sed ad propositum revertamur.

Non habetis *villicum*, qui cu-
ret ruri negotia vestra?

Imò, & *villicum* habemus, &
famulos & ancillas.

Quid opus est illic tuæ matris
operâ?

Quòd melius novit providere
rebus omnibus quàm isti *im-
periti ruricola.*

Nihilne amplius?

Sine me finire propositum.

Putabam te absolvisse: perge.

Etiā (ut ex patre audiivi) *præ-
cipua cura domini requiritur
in re familiari admini-
stranda.*

Ergo pater tuus, nunc potius
deberet ad villam esse.

Non potest.

Quid prohibet?

Quia totus est in arte sua occu-
patus.

Majorem (ut opinor) ex ea re
fructum capiet.

Quis dubitat?

Indè igitur fit, ut relinquat
uxori omnem curam rei do-
mesticæ.

Omnino sic est.

Sed mater quando est rever-
sura?

Vix ante perfectam vindemi-
am.

Quin tu? non ibis *vindemia-
tum?*

R. My mother (I hope) will
send for me shortly.

S. But, I pray you, what do
we mind?

*All the boys run into the School
now.*

R. *It is well.*

*Let us run too, that we be not
the hindermost (or the lag.)*

Coll. 66. Riparius, Amadeus.

R. Have you heard the clock?

A. It hath struck a good while
ago.

R. Have you counted the clock?

A. I have counted it.

R. What a clock is it?

A. Almost half an hour past
one.

R. It is almost lesson time
then: *see you be ready.*

A. After I have eaten my be-
ver: *see I am ready.*

R. Why was you not with us
at noon?

A. I was gone abroad with
the master's good leave.

R. *But in the mean time I hin-
der you.*

A. You do not hinder me.

*I have not lost so much as a
mouthful by your interrupting
me.*

R. *It is well;*

Go on, but make haste.

Coll. 67. Ligorius, Saracinus.

L. Have you done what you
ought to do?

S. In what matter?

L. In repeating your lesson.

S. I have repeated nothing yet.

L. What was the reason?

S. I tarried till my fellow came
back.

*Amatre (ut spero) breviter
cerar.*

*Sed quæso te, quid cogi-
mus.*

*Jam omnes in auditorium
runt.*

Benè res habet.

*Curramus & nos, ne possi-
mus.*

Coll. 66. Riparius, Amadeus.

Audistine horologium?

Dudum sonuit.

Dinumerâsti horas?

Dinumeravi.

Quota est?

Ferè sesqui-prima.

Instat igitur prælectionis
tempus: *fac ut paraturus
suis.*

Ubi merendam peredero:
me paratum.

Cur meridiè non adfuisse
biscum?

Prodieram cum bonâ
præceptoris.

*Sed interim sum tibi in-
mento.*

Nihil impedis.

*Ne bolum quidem perdis-
pellatione tuâ.*

Benè habet;

Perge, sed maturè.

Coll. 67. Ligorius, Saracinus.

Fecistine officium tuum?

Qua in re?

In repetenda lectione.

Nihil adhuc repeti.

Quid in causa fuit?

*Expectabam dum rediret
par.*

Whither is he gone ?

Home.

Why thither ?

To fetch his beer.

What if he come some-
what late ?

I cannot tell ; it may be so.

Will you repeat with me in
the mean time ?

Truly I do not say nay.

Let us go some whither aside
such, that no-body may trou-
ble us.

Truly, you do well to put me
in mind.

Somebody can ply his Book in such
noise and clamour of them
that walk to and fro.

See yonder a place a great
way out of the way, where
there are none walking.

Let us go thither.

Coll. 68. D. E.

Whither go you so fast ?

I am going to my supper.

What do you ?

I have supped already.

At what a-clock ?

At five, as we commonly do.

What will you do now ?

I will get some of those
things which we have to say
tomorrow.

I have learnt of my master,
that we must not study so soon
after meat.

I have learnt that too ; but

yet I will learn by heart.

What will you do then ?

Sometimes to satisfy

my head and read over

my lesson by piece meal.

What then ?

Quò ille ivit ?

Domum.

Quid eo ?

Petitum merendam.

Quid si redibit seriùs.

Nescio ; fieri potest.

Vis interea mecum repetere ?

Equidem non recuso.

*Secedamus igitur, nè quis mo-
lestus sit nobis.*

Profectò benè mones.

*Nemo studere potest in tanto am-
bulatorum strepitu & cla-
more.*

*Aspice illic locum remotissimum,
ubi nulli sunt ambulantes.*

Eamus illuc.

Coll. 68. D. E.

Quo properas ?

Eo cœnatum.

Quid tu ?

Jam cœnavi.

Quotâ horâ ?

Quinta, ut ferè solemus.

Quid nunc ages ?

Repetam aliquid eorum, quæ
reddere habemus crastino
die.

Ego didici ex pædagogo meo,
non esse tam cito a cibus stu-
dendum.

Illud ego quoque didici ; sed
volo nunc ediscere.

Quid ergo facies ?

Ego quasi animi causâ prælecti-
onem particularem aliquoties
legam & perlegam.

Quid tum ?

E

D. And

D. And so it will come to pass
by little and little, that I shall
get a good piece of my lesson
without care, without toil,
and without trouble.

E. I do not well understand those
things, and verily you seem
to me, to be wiser than your
age requires.

D. It is no such hard matter,
but I could teach you, but
that you make such haste to
your supper.

E. You put me in mind of my
supper in time.

I will therefore for its sake get
me home.

Farewel.

D. God send you well thither
and back again.

Ita paulatim fiet, ut sine
fine tædio, sine molestia
nam partem prælectionis
discam.

Ista non satis intelligo, &
videris mihi ^{supra} ~~scire~~
sapere.

Non est res adeò difficilis,
te docere possim, nisi
nam properares.

De cœna in tempore adu-

Ego igitur ejus causâ me-
um recipiam.

Vale.

Ducat te Deus & reducat.

A short Preface, which was
prefixed before the next se-
ven Colloquies.

Præfatiuncula, quæ septem
imis Colloquiis præfixa

LEST children should learn
to do ill by doing nothing,
corrupting one another especi-
ally with idle chat, and leud
or fond discourse; they are to
be moved by all means, to use,
two or three together, in the
school whilst they look for the
master's coming, to repeat a-
mong themselves what he hath
set them.

This pleasant exercise will
do them a great deal of good,
and be able to divert them
from idleness, wantonness, and
many other things that are e-
vil, whereby God is offended.

NE pueri nihil agere
scant malè agere, præ-
tim otioso sermone, præ-
aut ineptis colloquiis se-
cem corrumpentes; om-
modis incitandi sunt,
schola, dum præceptor
gressum expectant, al-
interea bini ternive, id
ab eo præscriptum fuerit
repetere.

Plurimum proderit hu-
jucunda exercitatio, et
terim ab otio, lascivia
que aliis rebus malè
offenditur Deus, aver-
terit.

because such kind of re-
 sions use not to be made
 out childrens talking to-
 er; and children of them-
 s, unless they be taught, do
 ing but speak barbarously;
 have therefore here pro-
 ced some short forms of
 ing together touching this
 ect, that they may learn,
 ttle and little, to speak la-
 among themselves.

It will rest upon the mas-
 diligence, that he now and
 do explain these Collo-
 to his scholars, and teach
 how they should exercise
 selves, both at home and
 the school, in these and o-
 of that kind (which him-
 may give them;) and that
 ever and anon exhort them
 unto.

It shall come to pass in
 that he shall always have
 more ready and chearful
 under those things in sea-
 which he shall appoint:
 by also he shall bring it
 that he may dispatch his
 of teaching with less la-
 and trouble.

Coll. 69. A. B.

Will you let us say together?
 That?

That which is appointed us.
 Truly I am willing: but
 what kind of saying shall we
 say?

Let us hear one another by
 turns.

The master doth often ad-
 vise us.

He adviseth us well, but we
 obey badly.

Sed quia sine puerili collo-
 quio ejusmodi repetitiones tra-
 ctari non solent; *pueri autem*
ipsi nisi instituti fuerint nihil
aliud quàm barbarè loquuntur;
 idcirco ut *latinè inter se loqui*
 paulatim discant, hac de re
 hîc aliquot breves colloquendi
 formulas proposuimus.

Cæterùm in *Præceptoris dili-*
gentia situm erit, ut hæc ipsa
 Colloquia discipulis aliquoties
 interpretetur, doceatque quo-
 modo in his & aliis ejus gene-
 ris (quæ tradere ipse poterit)
 sese & domi & in schola de-
 bent exercere, ad idque illos
identidem cohortetur.

Ità fiet *progressu temporis,* ut
 promptiores semper & alacri-
 ores eos habiturus sit ad ea
maturè reddenda, quæ præ-
 scripserit: hinc etiam conse-
 quetur, ut minore eum labore
 ac molestia, docendi munus
 exequatur.

Coll. 69. A. B.

Visne repetamus unâ?

Quidnam?

Id quod nobis præscriptum est.
 Equidem volo; sed quo gene-
 re repetendi utemur?

Audiamus nos vicissim.

Sic præceptor nos monet sæpe.

Rectè monet, sed malè paremus.
 B. Whe-

B. Whether shall begin ?

A. I, if you so please.

B. *It pleaseth me passing well :* begin therefore.

A. The Nouns of the second Declension are declined after these Examples in Latin.

*Magister,
Puer,
Dominus,
Lanius,
Antonius,
Regnum.*

B. Which are to be declined ?

A. *Lanius*, indeed, is yesterday's Noun, and *Antonius* to-day's.

B. Why do we every day repeat what we have said the day before ?

A. Because the Master so bids.

B. *I know that well enough :* but why doth he bid ?

A. To strengthen our Memory.

B. Come on, decline *Lanius*.

A. Singulariter Nominativo *hic Lanius*.

Genitivo *hujus Lanii* ; and so on to the end.

B. Turn it into English.

A. *Lanius*, *Lanii*, of the masculine gender, a Butcher.

B. Decline *Antonius*.

A. Sing. Nom. *hic Antonius*.

Gen. *hujus Antonii*.

Dat. *huic Antonio* ; and so to the end.

B. Turn it into English.

A. *Antonius*, *Antonii*, of the masculine Gender, is the name of a Man, in English Anthony.

B. Why do you say the name of a Man ? You are not a Man yet.

Uter incipiet ?

Ego, si tibi placet.

Maximè placet : incipe

Secundæ declinationis nom.
his exemplis latine de-
nantur.

*Quæ sunt hodie declinanda
Hesternum quidem est Lan-
hodiernum vero Antonius*

Cur nos id repetimus quod
quod pridie reddidimus

Quia sic præceptor jubet.
Id satis scio : sed cur jubet

Ad confirmandam memoriam
Age, declina *Lanius*.
S. N. *hic Lanius*.

G. *hujus Lanii*, &c. ad
tisque

Verte Anglicè.

Lanius, *Lanii*, m. g. a Butcher.

Declina *Antonius*.

S. N. *hic Antonius*.

G. *hujus Antonii*.

D. *huic Antonio*, &c. ad
usque.

Verte Anglicè.

Antonius, *Antonii*, m.
nomen viri, Anglicè
Anthony.

Cur dicis nomen viri ?
dum es vir.

confess it; but there are
Antonys which are

ish you may be a Man

shall be one, by God's

and now that you may
 me, as I have heard

ready to hear you.

on with a Courage.

Nouns of the second
 declension----

over: the Master is

ar him cough.

give over, for fear he
 and think we prate.

Coll. 70. C. D.

Master will be here by
 y; let us repeat.

that need have I to
 it? I have repeated e-
 ch by myself.

by all by heart.

at then? the oftner you
 get it over, the better
 will retain it.

advise me fair.

you.

in; the time passeth.

ons of the fourth De-
 clension.

mistake friend.

first begin with yester-
 Example.

confess I have mistaken.

therefore now say right.

G. Nom. *hoc Sedile*.

G. *hujus Sedilis*; and so on
 the end.

Fateor; sed sunt alii *Antonii*
 qui viri sunt.

Utinam aliquando vir eva-
das.

Evadam, Duo jurante.

Attende nunc, ut vicissim au-
dias me.

Istic sum.

Dic audacter.

Secundæ declinationis nomi-
na----

Define: præceptor adest.

Audio tussientem.

Desinamus, ne putet, nos gar-
rere.

Coll. 70. C. D.

Mox aderit præceptor; repeta-
mus.

Quid opus est mihi repetiti-
one? Solus repetivi fatis.

Omnia teneo memoriâ.

Quid tum? quanto sapius re-
petes, tanto melius tenebis.

Benè mones.

Habeo tibi gratiam.

Incipe; tempus abit.

Quartæ declinationis nomina.

Erras amice.

Incipiendum est ab exemplo
hesterno.

Erravi, fateor.

Dic igitur nunc rectè.

S. N. hoc Sedile.

G. hujus Sedilis, &c. ad finem
usque.

C. Nouns

C. Nouns of the fourth declension are declined after this example.

Sing. Nom. *Hic sensus.*

Gen. *Hujus sensus.*

Dat. *Huic sensui.*

D. *So much for that : I hear the master.*

Coll. 71. E. F. G.

E. What would you do, *Francis?* *The master is just a coming.*

F. Ay, is he just a coming? *it is not yet half an hour after two a-clock.*

G. Nevertheless, we ought not thus *to waste our time* in the mean while: *let us repeat.*

E. *It shall not stick at me,* for I am ready.

F. Begin then.

G. *Tarry a little,* I pray you. *I am one of your Company.*

F. Make haste.

Let us say every one his case, in order, as our master doth sometimes teach us.

E. *There is enough said.*

Mind.

F. What do we else?

E. The nouns of the third declension are declined in *Latin* after these examples.

Pater.

Lumen.

Rupes.

Messis.

Pars.

Sedes.

Vestigal.

Laquear.

F. Sing. Nom. *hæc rupes.*

G. Gen. *hujus rupis.*

E. Dat. *huic rupi.*

Quartæ declinationis
hoc exemplo declinantur.

S. N. *Hic sensus.*

G. *Hujus sensus.*

D. *Huic sensui.*

Hæc hætenus : audio præ-
torem.

Coll. 71. E. F. G.

Quid agis, Francisce?
præceptoris adventus.

Scilicet instât? nondum
mihora post secundam.

Tamen non debemus in
tempore sic abusi: re-
mus.

Non stabit per me, ego
sum paratus.

Incipe igitur.

Expectate parumper, quia

Ego sum vestræ decuria.

Matura.

Dicamus suum quisque
ordine, ut interdum
cet præceptor.

Satis est verborum.

Attendite.

Quid aliud agimus?

Tertiæ declinationis
his exemplis Latine
nantur.

hanc rupem.

ô rupes.

hac rupe.

Nom. hæ rupes.

harum rupum.

have mist, Gabriel.

your error.

harum rupium.

his rupibus.

has rupes.

ô rupes.

ab his rupibus.

it into English.

pes, rupis, t. g. a rock.

it into a speech.

not in our book.

the master hath taught

a rupes, a high rock.

to speak after your own

country fashion; aspire

to lustily.

a rupes, a high rock.

g. Nom. hæc messis.

hujus messis.

huc messi; and so to

end of this noun.

when they go on to talk

either thus.

have both missed.

confess I have missed.

and I too; but whether

be capt.

the master shall judge.

say fair.

if you let us say again to

strengthen our memory?

at else?

what if the master come

us?

at then? he will highly

commend us.

we must change our or-

der. There is no doubt of it? be-

francisc.

Errâsti, Gabriel.

Corrige erratum.

Verte Anglice.

Pone in oratione.

Non est in libro nostro.

Sed præceptor docuit.

More patrio dicis; aspere fortiter, high.

Usque ad finem hujus nominis.

Deinde sic pergunt colloqui.

Ambo errâstis.

Erravi, fateor.

Ego quoque; sed uter erit victus?

Præceptor judicabit.

Æquum dicis.

Vultisne dicamus iterum ad confirmandam memoriam?

Quidni?

Quid si præceptor interveniat?

Quid tum? laudabit nos pleno ore.

Sed mutandus est ordo.

Non est dubium; incipe, Francisc.

F. The

F. The nouns of the third declension, &c.

Tertiæ declinationis
&c.

Coll. 72. H. I.

H. Will you repeat with me?

I. Why so quickly?

H. For fear, lest the monitor should find us prating or idle.

I. Come on, let us repeat; but whether shall begin?

H. I, because I am the victor.

I. Say then.

H. *Prudens*, a noun adjective, is thus declined into genders.

Hic prudens, of the masculine gender.

Hæc prudens, of the feminine gender.

Hoc prudens, of the neuter gender.

The same noun is thus declined into Cases.

Sing. nom. *hic, hæc, & hoc prudens*.

I. Gen. *prudentis*.

H. Dat. *prudenti*.

I. Acc. *prudentem & prudens, &c*

And so on quite to the end.

Coll. 73. L. M.

L. Why are you idle?

M. I am not idle at all.

L. What are you doing then?

M. I am thinking upon saying my lesson.

L. And I am doing so too; let us repeat together.

M. Be it so; but what course shall we take?

L. Do you play the master's part, and I will play the scholar's.

Coll. 72. H. I.

Visne repetere mecum?

Cur tam citò?

Ne observator nos depergarrientes aut otiosos

Age, repetamus; sed quis incipiet?

Ego, quia victor sum.

Dic igitur.

Prudens, nomen adjectivum sic declinatur in generibus.

Hic prudens, g. m.

Hæc prudens, g. f.

Hoc prudens, g. n.

Idem nomen sic declinatur in casibus.

&c. usque ad finem.

Coll. 73. L. M.

Cur tu es otiosus?

Non sum omnino.

Quid agis igitur?

Cogito de lectione reddere.

Ego quoque id ago; repetam una.

Fiat; sed quam rationem habemus?

Age tu præceptoris partem discipuli.

ke the motion very well :
be not too sharp with

*Valde placet mihi conditio ; sed
nè sis mihi austerior.*

not fear, you have known
efficiently.

Nè timeas, nōsti mè satis.

have known you.

Novi.

line *lego* in the infinitive
d.

*Declina lego in modo infini-
tivo.*

e present tense and pre-
perfect tense of the in-
ve mood, *legere*.

*Infinitivi modi tempus præ-
sens & præteritum imper-
fectum legere.*

eterperfect and preter-
perfect tense, *legisse*.

*Præteritum perfectum & plus-
quam perfectum, legisse.*

on.

Perge.

ay you master, let me
my breath a little.

*Sine me paulisper respirare,
quæso, præceptor.*

ll, I give you leave ;
you breath enough.

Age, sino ; satisne respirâsti ?

ough.

Satis.

on now.

Perge nunc.

e future tense of the in-
ve mood, *lecturum esse*.

*Futurum indefinitum, lecturum
esse.*

ounds, *legendi*, and so
e end.

*Gerundia, legendi, &c. ad fi-
nem usque.*

m glad you have done
business so well.

*Gaudeo te rectè fecisse officium
tuum.*

ll am glad for my own

Ego verò mihi gratulor.

God must have the

Sed esto Deo gratia.

say well ; I wish you
from your heart !

Rectè dicis, utinam ex animo !

ay I do speak from my

Ex animo certè.

s well, let us give
I perceive the master

*Benè habet, desistamus : sentio
præceptoris adventum.*

ing.

here he is, he is just

Eccum, adest.

74. N. O. P. Q. R.

Coll. 74. N. O. P. Q. R.

o boys, we are five of
re ; let us repeat to
verb, as we use to do
the master.

*Heus pueri, nos hic sumus
quinque ; repetamus hodie-
rum verbum, ut solemus co-
ram præceptore.* O. No

O. No body (as I suppose) will *speake against it.* Nemo (ut opinor) contradicere.

P. Who should speak against it? Quis contradiceret?

It is a matter that concerns us all. Nostra omnium res agitur.

R. Begin then, Nicholas, you that sit uppermost. Incipe igitur, Nicolas, qui primus sedes.

N. The present tense of the optative and subjunctive mood. Optativi & subjunctivi præterens.

O. Audiam,

P. Audias,

Q. Audiat,

R. Audiamus,

N. Audiatis,

O. Audiant.

The preterimperfect tense.

P. Audirem,

Q. Audires,

R. Audiret,

N. Audiremus,

O. Audiretis,

P. Audirent.

The preterperfect tense.

Q. Audiverim,

R. Audiveris,

N. Audiverit,

O. Audiverimus, &c.

They go on in order unto the end of the verb.

Præteritum imperfectum.

Præteritum perfectum.

Usque ad finem verbi per ordine.

Coll. 75. S. T. U.

Coll. 75. S. T. U.

S. This Day is holiday with us, and we have play'd enough already.

T. Enough I think.

S. Are you content then we should confer about our studies for our minds sake?

T. Truly you will do me a courtesy.

U. And me a very great courtesy.

T. But what shall we treat of?

Hic dies nobis est feriatus jam satis lusimus.

Satis opinor.

Vultis ergo ut animi conferamus de studiis?

Sanè mihi gratum feceritis.

Mihi verò gratissimum.

Sed quid tractabimus?

us try how to decline
e verb both in latin and
lish.

gin you then, because
et us on.

ill do so, because you like
ave it so.

t us hear.
e indicative mood pre-
tense.

Docco, I teach.

s, thou teacheff.

r, he teacheth.

Docemus, we teach.

tis, ye teach.

nt, they teach.

e preterimperfect tense.

Docebam, I did teach.

bas, thou didst teach.

bat, he did teach.

Docebamus, we did teach.

batis, ye did teach.

bant, they did teach.

e preterperfect tense.

Docui, I have taught.

disti, thou hast taught.

it, he hath taught.

docuimus, we have taught.

distis, ye have taught.

erunt, vel Docuere, they

taught.

other fashion in eng-

re taught.

u hast taught.

ath taught.

ave taught.

ave taught.

ave taught.

preterpluperfect tense.

veram, I had taught.

eras, thou hadst taught.

they go on as far as

think good.

Tentemus declinare aliquod
verbum latinè simul & an-
glicè.

Incipe igitur, quia nos prove-
casti.

Faciam, quoniam ita placet vo-
bis.

Audiamus.

Indicativi modi præsens tem-
pus.

Præteritum imperfectum.

Præteritum perfectum.

Aliter anglicè.

Præteritum plusquam perfec-
tum.

Sic pergunt quatenus placet.

The Second Book of School Collo- quies.

Coll. 1. Cornelius, Martialis.

C. **W**hat are you read-
ing?

M. A Letter.

C. From whom?

M. From my Father.

C. When did you receive it?

M. Yesterday in the evening.

C. Who brought it?

M. I know not.

C. Do you not know?

Who deliver'd it to you?

M. A wench from the *bigler*.

C. Whence are they dated?

M. From *Paris*, I believe.

C. What day?

M. I had no mind to look into
it yet.C. Verily I have interrupted
you.M. It makes no great matter, I
am not so throng'd.C. Come on, read your letter,
and I will fall to my book in
the mean time.M. And I will do so too by and
by.

Colloquiorum laesticorum Secundus.

Coll. 1. Cornelius, Martialis.

Q U I D legis?

Literas.

A quo.

A patre.

Quando accepisti?

Hæri vespere.

Quis attulit eas?

Nescio.

Nescis?

Quis tibi reddidit eas?

Ancilla quædam à *caupone*.

Unde sunt datæ?

Lutetiâ, credo.

Quo die?

Nondum libuit inspicere.

Nempe ego te interpellavi.

Parum refert, non adeo sum
cupatus.Age, perlege tuam epistolam
ego interim studebo.

Ego quoque mox idem faciam

Coll. 2. Musicus, Heraldus.

How goes your business at
Lyons?I know not; we have heard
nothing now this good
while.Hath your Brother writ
nothing?He hath sent no letters these
two months, that my father
hath seen.

Perhaps he is sick.

No indeed, for the carriers
do often bring us commenda-
tions from him.I am glad to hear he is
well: I love him dearly, be-
cause he was a most sweet
school-fellow of mine.And he (as I think) loves
you too.Truly I make no question of
it: but time calls us.Let us go into the school.
We make haste. The Bill is
now a calling.

Coll. 2. Musicus, Heraldus.

Quo in statu sunt res vestrae
Lugdunenses?Nescio: jampridem nihil au-
divimus.

Nihilne scripsit frater tuus?

Post menses duos nihil literarum
misit, quod viderit pater.

Fortasse ægrotat.

Minimè verò: nam tabellarij
sæ p nobis salutem nunciant
verbis ejus.Libenter audio illum rectè va-
lere: valde eum diligo, quia
fuit mihi suavissimus condi-
scipulus.Ille (ut opinor) te vicissim di-
ligit.Id verò mihi non est dubium:
sed nos hora vocat.

Eamus in auditorium.

Maturemus. Jam recitatur Ca-
talogus.

Coll. 3. *The Monitor, Briscantel.*

M. Now that the master's absent, boys forbear,
To talk such words as God may much offend.
Treat rather of your books and honest things ;
And use such words as thereto fitly tend.

Run often over what you are to say ;
The master cannot, every time, be by :
Learn well to trace the steps of honest men ,
I wish sweet pleasures draw you not away.

Lo ! I forewarn you, trifle not your time ;
Lest you for doing so be whipt full sore.
See, I, the monitor, do give you warning fair ;
Let none that's whipt lay th' blame on me therefore.

B. *Say you no more, here's none but will obey,*
For God himself's a monitor to us !
And his dear son, whose Name is Jesus Christ ;
And that good spirit which daily keeps us thus.

M. From whom so quick an answer could I wish ?
Who's he that speaks as from an Angel's quill ?
How should I name thee ! *best of all our form ?*
For heavenly ditties from thy Lips distil.

I cannot *make a verse extempore :*
But thought aforehand what I now did say.
B. If you did think before, how come you now
To *make good verses* without stop or stay ?

M. Because your verses have inflam'd me so,
That now, methinks, I could the wild beasts move.
B. But why do you so highly me commend ?
Glory is chiefly due to God above.

And I could wish we had both speech and leisure,
And that our mouthes to's praises opened were ;
But since 'tis time to pray with word and spirit,
And that the master calls, more I forbear.

Coll. 3. Observator, Briscantellus.

Definite, O pueri, garrere, absente magistro,
Verba, quibus, summus læditur ille Pater.
e studiis potius tractate, & rebus honestis;
Discite sermones, aptâque verba loqui.

scite & inter vos reddenda revolvere sæpe;
Doctor enim pueris semper adesse nequit:
scite sectari vestigia certa bonorum;
Otia vos fallant blanda, cavete, pecor.

! ego præmoneo, vos ne delectet abuti;
Tempore; ne tergum verbera dura premant.
ce iterum vobis morum prædico magister;
Si quis erit cæsus, ne mihi det vitio.

Desine plura loqui, nemo parere recusat,
Est monitor nobis optimus ille Pater.
usque Patris natus, cui nomen Jesus;
Et qui nos renovans spiritus intus alit.

Quem mihi sperâssem tam respondere paratum?
Quis puer angelicos mittit ab ore sonos?
quàm te memorem! *nostræ doctissime classis?*
Nam tibi divinum carmen ab ore fluit.

in sum tam felix ut *fundam ex tempore versus:*
Sed modò quæ dixi præmeditatus eram.
Si meditatus eras, qui nunc tam fundis apertè.
Castalios latices, quis furor ille novus.

Nam tua me tantis moverunt carmina flammis,
Ut mihi nunc videar posse movere feras.
Sed cur immeritum tantis me laudibus effers?
est tribuenda uni gloria summa Deo.

qui utinam eloquium nobis, spatiumque daretur,
et nostra in laudes solveret ora suas;
quia tempus adest ut voce & mente precemer,
que jubet Doctor; desino plura loqui.

Coll. 4. *The Monitor, a Boy.*O. *What are you a doing ?*P. *I am writing.*O. *What are you writing ?*P. *Sentences.*O. *What ?*P. *Out of the New Testament.*O. *It is well done of you.*

Whence had you them ?

P. *The Usher dictated them to us.*O. *When ?*P. *Yesterday.*O. *At what time of the day ?*P. *At noon.*O. *Where ?*P. *In the Court-yard.*O. *Who were there ?*P. *All those in the House, except the first and second boys.*O. *Where were they ?*P. *In the common hall.*O. *What did they ?*P. *They disputed.*O. *Farewel, and follow your writing.*Coll. 5. *The Monitor, Boys chatting.*O. *What are you doing here boys ?*P. *Methinks you are chatting and trifling.*P. *You are deceived your nose-breadth, for we are repeating together.*O. *What about ?*P. *The irregular verbs, that which we are to say at three of the clock.*O. *Ye do well.*Coll. 4. *Observator, Puer**Quid agis ?**Scribo.**Quid scribis ?**Sententias.**Quas ?**Ex Novo Testamento.**Benè facis.**Unde habuisti ?**Hypodidasalus dictavit nob**Quando ?**Heri.**Quotâ horâ ?**Meridie.**Ubi ?**In area.**Qui aderant ?**Omnes domestici, præter primos & secundos.**Ubi erant illi ?**In aula communi.**Quid agebant ?**Disputabant.**Vale, & perge scribere.*Coll. 5. *Observator, Pueri garrulantes.**Quid vos hic agitis, pueri ?**Mibi videmini garrive, & gas agere.**Longè falleris, nam repetitis una.**Qua de re ?**De verbis anomali, id quod reddendum est horâ tertâ.**Benè facitis.*

Will you hear our discourse?

Nay, go on.

Have a greater piece of business in hand.

Will go set springs for magpies and jackdaws.

You shall find a great many in the yard in the sunshine.

There is a prey provided for my nets.

ll. 6. The Monitor, Boys prating.

Ha! see now you are caught; do you not confess it?

Truly we confess it ingenuously; but we speak no words that have any hurt in them: I pray thee good Nicholas, do not set us down.

What do you prate about? I heard something, but I know not what it was, about breakfast.

That is it, we spake about breakfast in the morning, because the servant did not wake us in time.

I think that was it; nor is there any great harm in it really, but that they are idle words.

But we talk'd in latin.

I heard you, but it was not speaking time.

As you know) this small time after drinking ought to be very precious to you, seeing it is devoured for study, to wit, that every one may carefully get himself ready to say those things to the masters, which they appointed.

Vis audire nostrum colloquium?

Imò, pergite.

Majus opus moveo.

Volo tendere laqueos picis & graculis.

In area multos ad solem invenies.

Retibus est illic præda parata meis.

Coll. 6. Observator, Pueri garrientes.

Atat! ecce nunc capti estis; non fatemini?

Certe fatemur ingenuè; sed non dicebamus mala verba: quæso te, mi Nicolae, ne velis notare nos.

Quid garriebatis?

Audiui, nescio quid, de jentaculo.

Illud est, loquebamur de jentaculo matutino, quia famulus non dederat nobis in tempore.

Puto id fuisse; nec certè est valdè magnum malum, nisi quòd sunt otiosa verba.

Sed latine loquebamur.

Audiui, sed non erat fabulandi tempus.

Nam (ut scitis) hoc pusillum temporis à merenda debet vobis esse valdè pretiosum, quum sit dicatum studio, scilicet, ut se diligenter quisque præparet ad reddenda magistris ea quæ præscripserint.

Do not I say true ?

P. Truly you say true ; we ought to read together out of the Testament, what we must say by and by : But I pray you, most sweet *Nicholas*, pardon us, *we shall be wiser hereafter ; and we shall be careful to do our duty.*

O. If you do so, *the master will love you with all his heart.*

Do you not see how he loves good boys, and them that ply their books ?

Neither doth he only love them, but commends them also, and rewards them.

P. We know that, and have every day experience of it.

O. Remember then, and *be as good as your word.*

P. *Will you say nothing of this fault then ?*

O. I will say nothing, but on *this condition, that you take heed of offending again.*

P. We will take heed, *by the help of Christ.*

Coll. 7. *The Monitor, a Boy.*

N. Where is your brother ?

P. *He is just now gone home.*

N. Why so ?

P. To fetch us some meat.

N. What need of meat have you now ?

P. Against our bever.

N. Have you not it in your chest ?

P. No.

N. *Why not ?*

P. Because my mother doth not use to give us meat, but *for the present.*

Nonne verum dico ?

Certè verum dicis ; debemus legere simul de Testamento, quæ mox oportet reddere : Sed ignosce precibus suavissime *Nicolae* ; possumus prudentiores, & studium nostrum diligenter persequemur.

Si sic feceritis, præceptor amabit tanquam minutam intestinam.

Nonne videtis quemadmodum diligat bonos pueros & studiosos ?

Nec amat solum, sed etiam laudat, & præmiolis afficit.

Ista scimus, & quotidie experimur.

Ergo mementote & præcepta facite.

Tacebis igitur hanc culpam ?

Tacebo, sed eâ lege, ut caveatis, recidere.

Cavëbimus, Christo faventibus.

Coll. 7. *Nomenclator, Puer.*

Ubi est frater tuus ?

Modò ivit domum.

Quid eò ?

Petitur nobis opsonium.

Quid nunc opus est opsonio ?

In merendam.

An non habetis in arca vestra ?

Non.

Quid ita non ?

Quia mater non solet dare opsonium, nisi in necessitate sensus temporis.

Because, forsooth, she
knows you are greedy-guts.

How are we greedy-guts?

Because, perhaps, you de-
vour that at one meal which
was given you for three.

Hold your tongue. I will
tell my brother that you
are all us greedy-guts.

Hold your tongue. I'll tell
the master that your brother
is nothing but run up and
down.

But he uses not to go
forth without the master's
leave.

But he cozens the master.

How doth he cozen him?

For it is not the master's
meaning that he should go
out three times a day.

Let him come, you shall see
what answer he will make
you.

Nay, let him see what
answer he can make the
master.

Coll. 8. Pastor, Longinus.

Is your brother come from
Lyons?

He is come already about
yesterday noon.

Did he bring you no letter?

None at all.

What did he tell you then by
word of mouth?

That all were well.

What said he especially a-
bout your father.

He says, that he, by God's
blessing, is now quite shift
of his fever, and that he be-
gins to recover strength by
little and little.

Nempe quia novit vos esse gu-
losos.

Quomodo gulosi sumus?

Quia fortasse uno convictu de-
voratis quod in tres datum
fuerat.

Tace. Ego dicam fratri, te
vocare nos gulosos.

Tace. Ego dicam præceptori,
fratrem tuum nihil aliud
quam discurrere.

Atqui prodire non solet, nisi
cum bona venia præceptoris.

Atqui præceptorem fallit.

Quomodo fallit eum?

Non enim mens est præcepto-
ris ut ter quotidie prodeat.

Sine illum venire, videbis quid
respondeat.

Imò videat quid præceptori re-
spondeat.

Coll. 8. Pastor, Longinus.

Frater tuus venitne Lugduno?

Jam venit heri ante meridiem:

Nihilne literarum tibi attulit?

Nihil.

Quid igitur nuntiavit?

Prospera omnia.

De patre quid narrat potissi-
mum?

Ait illum, Dei beneficio, jam
planè febre carcere & paula-
tim convalescere.

P. Truly

P. Truly I am glad; and I pray God *he may shortly recover his former health*; but why hath he writ nothing to you, as he is wont to do?

D. My brother said he was not able to write.

P. Why so?

L. *Because he was not lusty enough.*

P. It is no wonder, seeing he *hath been so sore sick so long*: but hath he sent you nothing?

L. Yes, money.

P. Ho brave, there is no news more welcome.

L. So folks say.

P. But you make answer as tho' you heard a tale.

L. But I hear that which is worse.

P. What is that?

L. An errant lye.

P. Have I told a lye?

L. *I do not say you lyed, but you spake an untruth.*

P. I do not understand what you would say.

L. *I will endeavour that you may understand.*

P. I pray thee do so.

L. If no news be more pleasant than that of money brought us, what then is the Gospel of Christ?

What is more pleasant news than the Grace of God, which Christ brought us by the Gospel?

P. I confess, that *nothing is more pleasing than the Gospel, to them only that believe it and embrace it from their hearts.*

Gaudeo sanè; Deumque cor, ut *pristinam val-
dinem brevi recuperet*;
cur ille, ut solet, nihil
scripsit?

Negat frater eum potuisse
bere.

Quid ita?

*Quia nondum satis erat co-
matus.*

Nihil mirum quum tam
tam *graviter egrotaret*
sed ille nihil ad te misit

Imo, pecuniam.

Euge, nullus est jucun-
dus nuncius.

Ita aiunt.

Tu vero sic respondes quasi
bulam audias.

Quin pejus audio.

Quidnam?

Merum mendacium.

Egone mentitus sum?

*Non dico te esse mentitum,
falsum dixisti.*

Ego quid dicas non intelli-

Dabo operam ut intelligas.

Obsecro te.

Si nullus est jucundior nunc-
quam de allatâ nobis po-
niâ, quid ergo est *Evangelium Christi*?

Quis est jucundior nunc-
quàm *Gratia Dei*, quâ
Christus attulit nobis
Evangelium?

Fateor, nihil esse jucun-
Evangelio, iis duntaxat
credunt ei, & ex animo
plectuntur.

truly I mean so.

I speak concerning hu-
man and earthly matters,
you presently step up
to heaven.

good preachers use to

did not think you had
in such an *able* divine.

said nothing but that
which is *thread-bare* and

mon.

wish it were so common
usual, that all men
could believe in Christ.

All men will never be-
lieve.

What doth hinder?

Because many are called,
few are chosen, as Christ
himself witnesseth.

But, that I may hold you
longer, can you help me
to speak with your brother a
word or two?

Can scarce do it.

Why so?

For he hath a great many
things in charge from our
Father, in minding of which
he is wholly taken up.

Will he not sup at home,
your house?

I think he will sup there.
Will go then about supper-
time.

Now, I pray you, and you
all sup with us *all under*

do not say nay.

Are you well in the mean-
time, but see you think on it
there in time.

What a clock?

Before six.

Equidem sic intelligo.

At ego loquebar de humanis &
terrenis rebus, tu verò ad
cælum statim ascendisti.

Ita solent boni concionatores.

Non putabam te esse *Theologum*
maturum.

Nihil dixi, nisi quod est *tritum*
& *in medio positum*.

Utinam illud adeò vulgare &
protritum foret, ut omnes in
Christum crederent.

Nunquam credent omnes.

Quid prohibet?

Quia multi sunt vocati, pauci
verò electi, sicut Christus
ipse testatur.

Sed, nè te diutius teneam, po-
tesne facere ut fratrem tuum
paucis conveniam?

Vix possum.

Quid ita?

Nam habet à patre nostro man-
data plurima, in quibus cu-
randis totus est occupatus.

Nonne cœnabit domi, apud
vos?

Cœnabit, opinor.

Ibo igitur sub horam cœnæ.

Veni, precor, & eâdem operâ
nobiscum cœnabis.

Non recuso.

Interim vale, sed fac memineris
adesse tempore.

Quotâ horâ?

Ante sextam.

P. It is a very convenient time for me.

Hora est mihi commodissima

Coll. 9. Vignolius, Angelinus.

Coll. 9. Vignolius, Angelinus.

V. I pray thee, Angelinus, stitch me this paper together.

Rogo te, Angeline, compungi mihi hanc chartam.

A. Why do you pray me, it is none of my trade.

Quid me rogas? non est mea.

V. And yet you often stitch for others.

Et tamen sæpe compingis is.

A. How many sheets have you?

Quot habes schedas?

V. Eight: but they are folded already, they want but only sewing in parchment.

Octo: sed jam sunt compactæ, tantum restat in membrana.

A. What will you give me, if I stitch them for you?

Quid dabis, si tibi compingero?

V. I have nothing that I can give you; for I have no money.

Nihil habeo quod possum dare nam pecunia nulla mihi est.

A. Then seek you another workman: for I will not do it for nothing.

Ergo quære tibi alium episcopo non enim gratis faciam.

V. My Angelinus, you are such a good boy, and will you deny me such a small matter?

Mi Angeline, tu es tam bonus denegabis mihi rem tantulam?

A. Do you know what the proverb says.

Scin' tu quid habet proverbium?

V. What proverb do you mean?

Quod proverbium dicis?

A. Claw me and I will claw you, i. e. one good turn bids another.

Manus manum fricat.

V. What mean this?

Quid hoc tibi vult?

A. Give something, if you would receive anything.

Da aliquid, si quid velis accipere.

V. If I had any thing, truly I would give it you with all my heart.

Si quid haberem, certe libenter darem.

A. Give me your beer.

Cedo merendam tuam.

V. My beer! wo is me poor boy! what should I eat?

Merendam! ah me miserum quid ederem?

I rather give you my cap,
I durst.

Your bever is but a small
atter.

But I am very hungry.

What is the reason?

Because I had nothing to my
inner, but a piece of bread,
and three or four walnuts.

How now, what was the
reason?

Because my mother was from
me.

Who then gave you your
bever?

She.

But you said she was out of
the way.

It is true; for she was out
of the way at dinner-time,
and she came not again till
little before bever-time.

Did you eat nothing at
home before you came to the
school?

Nothing.

Why not?

Because I was afraid I
could not be there in time.

The sound of the bell
should give you sufficient
notice.

But we seldom hear it from
our house.

Why so?

Because it is too far off from
this school.

Are all those things true
which you tell me?

They are true indeed, An-
gelinus.

Come on give me your paper,
I will make thee a neat book;
and you in the mean time eat
your bever.

Malle^m dare pileum, si aude-
rem.

Merenda tua parva res est.

Sed vehementer esurio.

Quid causæ est?

*Quia nihil prandi nisi frustum
panis, & tres aut quatuor
juglandes.*

Eho; quid causæ fuit?

Quia mater domo aberat.

Quis ergo tibi dedit meren-
dam?

Ipsa.

Atqui dicebas eam abfuisse.

Verum est; aberat enim tem-
pore prandii, nec rediit nisi
paulò ante merendam.

Nihilne edisti domi antequam
in ludum venires?

Nihil.

Cur non?

*Quia timebam non adesse in
tempore.*

Tintinnábuli sonitus te fatiùs
admonere debet.

*Sed raro audimus è nostris æ-
dibus.*

Quid ita?

Quia longè nimis ab hac schola
distat.

Súntne vera ista omnia quæ
mihi narras?

Vera profecto, Angeline.

*Age, da mihi tuam chartam,
ego tibi compingam elegantem
libellum; tu interim ede me-
rendam tuam.*

V. I will ask my mother a *double*, which I will give you.

A. See you ask not, I will have nothing; but I would rather give you something, if you stood in need.

V. I thank you.

A. Did you not think that I demanded your breakfast?

V. Truly I thought so.

A. But *I spoke in jest*.

V. Why so?

A. That I might hear you talk a little in *latin*.

For *I am glad you learn well*.

What did you buy this paper for?

V. I gave *three half-pence* for the book.

A. *You have bought it well*.

It is good paper; but you have not folded it well.

Have you any parchment?

V. *Look where it is for you*.

A. *It is well*; I will dispatch it sooner than you can eat your *bever*.

V. I will give you most hearty thanks, my *Angelinus*.

A. *You speak honestly*; but remember child that you always *live in the fear of the Lord*, that you be diligent to obey your mother, that you *come constantly to the school*, that you ply your book, that you do not keep company with them that are *naught and rude*; lastly, do good to whom you shall be able, as you see I have done to you: do you understand me?

V. Very well.

A. See then that you often call it to mind.

Ego petam a matre *sextantium* quem dabo tibi.

Cave petas, nihil volo; potius darem tibi, si eger

Ago tibi gratias.

Nonne putabas me serio petere abs te merendam?

Profectò sic putabam.

Atqui dicebam joco.

Quamobrem?

Ut paulisper audirem te *fabulari*.

Nam quòd *benè discas gaudere*.

Quanti emisisti chartam *hanc*?

Dedi pro codice *assensum cum* misse.

Non emisisti malè.

Bona est; sed non rectè *applicasti*.

Habes membranam?

Ecce tibi.

Bene res habet; ego citius *com-* fecero, quàm tu merenda perederis.

Habebo tibi maximam gratiam, mi *Angeline*.

Honestè loqueris; sed memineris filii, ut semper *vivas in* more Domini, diligenter *obsequeris* matri, sis frequens *in* schola, diligens in studio, *versaris cum pravis ac dissolutis*; denique quibus potes *benè facito*, quomodo videris me fecisse tibi: intelligis istin?

Optimè.

Fac igitur ut sæpe recorderis.

will do so, God willing.
now at your leisure.

Faciam, Deo volente.
Ede nunc otiose.

10. Divinus, Albus.

Coll. 10. Divinus, Albus.

What did your mother give
for your drinking?

Quid tibi dedit mater in me-
rendam?

Is flesh; but what is it?

Vide.

Whether fresh or salt?

Caro est; sed quænam?

Is powder'd Beef.

Bubula.

Whether fat or lean?

Utrum recens an falsa?

You coxcomb, do you not
it is lean?

Est Bubula salita.

And you not rather it were
or mutton?

Utrum pinguis an macra?

That is good; but of all
of meat, I like kid's flesh
best, especially roasted.

Eho inepte, non vides macram
esse?

You sweet-tooth'd boy,
you so dainty mouth'd?

Annon malles esse vitulinam
aut vervecinam?

Speak as I think; for we
not lye.

Utraque bona est; sed omni ge-
nere sapit mihi hœdina, præ-
sertim assa.

Forbid if we should lye:
we are the sons of God,
the brethren of Christ
is the truth itself, as he
king of himself doth
says.

Hem delicatule, tàmne pala-
tum doctum habes?

To the matter: I love
too very well, when it
is seasoned with a little salt,
well boil'd.

Dico ut sentio nec enim est
mentiendum.

Of the wonderful grace of
who vouchsafes to us
many kinds of meat, and
good!

Absint à nobis mendacia: su-
mus enim filii Dei & Christi
fratres, qui est ipsa veritas,
ut ipse de se loquens testa-
tur.

How many poor folks do
think there are in this
that live only upon bar-
lead, and yet have not
belly full of it?

Sed ad rem: suillâ quoque vos-
cor libenter, modicè jale as-
persâ, & bene coctâ.

O mirificam Dei gratiam, qui
dat nobis tot opsoniorum
genera & tam bona!

Quot putas esse in hac urbe
pauperes qui solo pane hor-
deaceo viſſitant, neq; tamen
ad saturitatem.

D. I make no question, but there are a great many especially in such a dearth of *vistuals*.

A. Therefore what thanks ought we to give God? what praise ought we to sing to him in such abundance of good things?

D. Therefore let us *highly extol* his benefits every where; and in the interim let us pray, that he would pity the want of his poor servants.

A. I wish that he would thoroughly move our hearts thereunto by his holy spirit.

D. *So pray I.*

Coll. II. Erasmus, Bessonius.

E. Why do you laugh?

B. I know not.

E. Do you not know?

It is a great sign of folly.

B. *Do you call me fool then?*

E. No indeed; but I tell you *it is an argument of a fool, when one laughs and knows not why he laughs.*

B. What is folly?

E. If you diligently turn over your *Cato*, you shall find what you enquire after.

B. I have not my *Cato* now, and I will do another business.

E. *What business have you?*

B. *I have something to learn out of the grounds of grammar.*

E. In the mean time you do seek to talk you little fool.

B. Tell me I pray thee, that in *Cato* concerning folly.

Non dubito multos esse, *præsertim annonæ caritatis*

Itaq; nos in tanta rerum bonorum copiâ, quantas Deo gratias agere debemus? laudes illi dicere?

Ejus igitur beneficia magis ubique prædicemus; interim precemur, ut eorum suorum miserere inopiâ.

Utinam ipse corda nostra spiritu ad eam rem perafficiat.

Ita præcor.

Coll. II. Erasmus, Bessonius.

Quid rides?

Nescio.

Nescis?

Magnum signum stultitiæ.

Me igitur *stultum* vocas?

Minimè vero; sed dico argumentum esse stultitiæ cum quis ridet & causam ridendi.

Quid est stultitia?

Si diligenter evolvas *Catonem*, istud quod quaeris venies.

Nunc non habeo meum *Catonem*, & volo aliam regere.

Quod habes negotium?

Habeo ediscere aliquid de *grammaticæ*.

Interim quaeris fabulari tute.

Dic mihi quaeso de stultitia *Catone*.

It's chiefest wisdom folly for
to feign in time convenient.

Have you not learnt this?

Yes, but I did not call it to
mind.

When you shall be at home,
look upon your book.

O what great thanks I give
you!

I will propound that ques-
tion to somebody, that will
not be able to answer me,
and so he shall be capt.

Hold your peace, boy, hold
your Peace, and ply your book,
lest you be whipt.

I do not greatly care; I can
almost say my lesson.

Unless you hold your peace
I will tell the monitor, who
will presently set you down.

Tarry, tarry, I will say no
more.

But remember what I told
you.

What is that?

That you never laugh unless
there be cause.

But it is no harm to laugh.

I do not say so.

What then?

It is a fond thing to laugh
without a cause.

Now I apprehend you.

Call it often to mind.

*Stultitiam simulare loco pruden-
tia summa est.*

Anne hoc didicisti?

Immo sed non recordabar.

*Quum domi eris, inspice li-
brum tuum.*

O quantas gratias ago tibi!

*Ego proponam alicui istam
quæstionem, qui non poterit
mihi respondere, & sic erit
victus.*

*Tace, puer, tace & stude, ne
vapules.*

*Non multum curo: Ego ferè te-
neo prælectionem.*

*Nisi taceas dicam observatori,
qui te statim notabit.*

*Mane, mane, nihil dicam am-
pliùs.*

Sed memento id quod dixi tibi.

Quidnam est?

Ne rideas unquam sine causa.

Sed ridere non est malum.

Non dico istud.

Quid igitur?

Stultum est sine causâ ridere.

Nunc intelligo:

Recordare sæpe.

Coll. 12. Cleophilus,
Melchisedech.

Coll. 12. Cleophilus,
Melchisedech.

Have you any News?

I had a letter from my bro-
ther that dwells at Lyons.

Ecquid habes novi?

*Accepi literas à fratre qui Lug-
duni habitat.*

G

C. When

- C. When had you it ?
 M. Yesterday towards night.
 C. Who brought it ?
 M. A Fisherman.
 C. What understood you by that letter ?
 M. That all was well there, as concerning the Gospel.
 C. *Do you report the truth ?*
 M. Tarry, and I will shew you the letter itself *after dinner*.
 C. Truly we have cause to be glad for our brethren.
 M. I, and to give most hearty thanks to our God.
 C. Truly we have cause to do that at all times ; but now especially when we hear those things that pertain to his glory.
 M. I wish we may always have this in mind !
 C. Will you acquaint me with your Letter then ?
 M. As I have promised you.
 C. After dinner then ?
 M. *I, do you make any question ?*
 C. In the mean time fare you well.
 M. Fare you well, and God be with you, *Cleophilus*.

Coll. 13. *Israel.*
Matthew.

- I. Is your brother at home ?
 M. Why do you ask that ?
 I. My father would speak with him.
 M. He is not in this town.
 I. Where then ?
 M. *He is gone into another country.*

Quando accepisti ?
 Heri sub noctem.
 Quis attulit ?
 Piscarius.
 Quidnam intellexisti ex istis
 teris ?
 Omnia bene illic habere quæ
 ad Evangelium pertinent.
Verane prædicas ?
Expecta, literas ipsas ostende
 tibi *à prandio*.
 Est profectò quod nostris
 tribus gratulemur.
 Scilicet, quodque Deo no-
 maximas gratias agamus.
 Id quidem præstare debet
 omni tempore ; sed
 maximè, quum audiamus
 quæ ad gloriam ejus pro-
 pue pertinent.
 Utinam hoc semper habeamus
 in memoria !
 Communicabis igitur me
 tuas literas ?
 Ut promisi.
 Ergo post prandium ?
Etiā dubitas ?
 Interea vale.
 Vale, & salve *Cleophile*.

Coll. 13. *Israel.*
Matthæus.

Estne domi frater tuus ?
 Cur istud rogas ?
 Pater meus volebat eum
 venire.
 Non est in hac urbe.
 Ubi igitur ?
Peregre profectus est.

When?
 Three days ago.
 Whither is he gone?
 To Paris.
 Which way is he to travel?
 By Lions.
 Whether went he on foot or
 on horseback?
 He rid.
 When is he to come back?
 I know not.
 But what time did your fa-
 ther appoint him?
 He gave him order to be here
 the twentieth day of this
 month.
 God send him well thither,
 and back again.
 So pray I.

Coll. 14. Duæus.
 Ballinus.

When will you go home?
 Tomorrow by God's help.
 Who gave order?
 My father.
 But when did he bid you?
 He writ to me the last week.
 What day did you receive
 the letter on?
 On Friday.
 What had your letter in it
 besides?
 That all were well, and that
 the beginning of the vin-
 tage would be shortly.
 Happy boy you, that make
 such haste to the vintage.
 Would you have me speak to
 my father to send for you?
 What a good turn should you
 do me!

Quando?
 Nudiustertius.
 Quonam iuit?
 Lutetiam.
 Quam iter facturum est?
 Lugduno.
 Utrum pedes an eques iuit?
 Iuit equo.
 Quando est rediturus?
 Nescio.
 Sed quem terminum constituit
 illi pater?
 Iussit ut hic adesset ad viceffi-
 mum hujus mensis diem.
 Ducat illum Deus, ac reducat:
 Ita precor.

Coll. 14. Duæus.
 Ballinus.

Quando profecturus es domum?
 Cras, Deo juvante.
 Quis iussit?
 Pater.
 Quando autem iussit?
 Ad me scripsit superiore hebdo-
 made.
 Quo die accepisti literas?
 Die Veneris.
 Quid continebant præterea li-
 teræ?
 Omnes rectè valere, & proxi-
 mis diebus initium fore vin-
 demia.
 O fortunatum qui vindemia-
 tum properas.
 Vis dicam patri meo, ut te ac-
 cerjat?
 Quam gratum mihi faceres!

B. But *I am afraid he will not.*

D. Yes, he will be glad, both because of our acquaintance, and because we shall exercise ourselves in speaking Latin, and confer sometimes together without our books.

B. Oh! *I leap for joy every bit of me.*

D. I pray thee *my dear heart* have a care of that.

B. *You shall find it:* In the mean time let us beseech God that he would turn our actions and intentions to the glory of his name.

D. Thou dost give me good advice, and surely it is good for us so to do.

Coll. 15. Aurelius,
Lambert.

A. Lambert, *stay your pace a little: whither are you going so fast?*

L. *Straight home:*

A. Why so?

L. *My mother would speak with me a little.*

A. Do you not know why?

L. I know not unless perhaps she take order to get me some winter cloaths made.

A. That is very likely; for winter is now near at hand.

L. Frost and ice too are already seen in some places.

A. Within this few days I saw some folks that dwell in the mountains, in the market, who said there fell a great snow this last week, when as

Sed vereor ut nolit.

Imo gaudebit, cum propter nostram conjunctionem, tibi vero quia Latine colloquendo nos exercebimus, & de die in diem unà interdum conferemus.

Oh! *gaudio totus exilio.*

Amabo te, id cura, mihi curam mule.

Senties: Interim Deum precemur ut dicta & consilia nostra vertat in gloriam nominis.

Bene mones & certè ita expectare facere.

Coll. 15. Aurelius,
Lambertus.

Siste parumper gradum Lambertus: quo properas?

Rectè domum.

Quid eò?

Mater vult me paucis conferre.

Nescis quamobrem?

Nescio, nisi fortè ut vestimenta hyberna mihi faciendâ curam.

Istud est veri-simile. Jam enim instat hyems.

Jam visa sunt gelicidia, & frigores etiam alicubi.

His diebus vidi in foro multos quosdam qui dicebant magnam vim nivium cecidisse superiore hebdomada, quum interea lentius plueret.

ere in the interim we saw
thing but missing showers.
heard the very same thing
at our house of country
lks that brought us wheat.
I am compelled to break off
scourse, lest my mother
ould be angry with me.
ut hark you, my Lam-
rt, bring me some grapes
om home: for you had
very plentiful vintage.
shall bring enow (I hope)
us both, unless perchance
y mother be angry with
e.
od forbid that.

Coll. 16. Pelignus,
Bartholomew.

Whither go you so nimbly?
To the Barber.
Will go with you too.
Have you asked leave?
Have not asked, but tarry
me a little, whilst I go and
take haste then.
Will be here by and by.
Come again.
Go just now.
With what countenance did
your master entertain you?
Truly with a chearful one.
He entertained me too with
like.
He doth not use to be angry
with us unless we go to him
in unreasonable time.
What one among a thousand
there that will not take it

tantum videremus.

Ego quoque ad ipsum audiui
domi nostræ, ex rusticis, qui
triticum nobis advexerant.
Sed cogere abrumpere sermonem,
ne mihi irascatur mater.

Sed heus tu, mi Lamberte, ad-
fer mihi domo aliquot uvas:
nam amplissima fuit vobis
vindemia.

Adferam (ut spero) utrique nos-
trum assatim nisi si quid
fortè mater irata est mihi.

Istud avertat Deus.

Coll. 16. Pelignus.
Bartholomæus.

Quoniam is tam celeriter?
Ad tonsorem.
Ego quoque unà tecum.
Rogasti veniam?
Non rogavi, sed tantisper ex-
pecta me dum eo rogatum.

Festina igitur.
Mox rediero.
Redii.
Eamus nunc jam.
Quo vultu te præceptor exce-
pit?
Hilari sanè.
Eodem me quoque exceperat.

Non solet irasci nobis nisi il-
lum adeamus intempestive.

Quotusquisque id non ægre
fert?

A. Even we that be children are often angry with our school fellows when they interrupt our employments, *how mean soever they be*: but *let us now give over*; I see the barber in very good time at his shop-door.

B. It's well, there are none then, that wait there; by this means we may tarry the less while.

Coll. 17. A. B.

A. And whither do you go alone?

B. You are ever beginning something with a verse.

A. *It is an easy thing to begin a verse, but not so to draw it to the end.*

But tell me, whither go you now?

B. Straight to the haven.

A. What business have you at the haven?

B. I am going to see what victuals is brought.

A. *Will you have me bear you company?*

B. I and guide me the way too, if you think good.

A. I never learned to be a guide, but I have often play'd the companion.

B. It is nothing to the purpose to talk much here: let us go together.

A. Let us go indeed: we may talk more at large, as we walk by the water-side, if the ship be not yet come up.

Etiam nos qui pueri sumus, plus irascimur condiscipulis quam studia nostra, *quam lacunque sunt*, interpellamus: sed jam desinamus; optonforem ante officinam deo.

Euge, nulli sunt igitur expectantes: ita fiet ut minus moremur.

Coll. 17. A. B.

Quò nunc solus abis?

Semper à versibus aliquid aspicias.

Facile est carmen incipere, ducere non item.

Sed dic, quò nunc is?

Rectà in portum.

Quid in portu habes negotii?

Viso ecquid alimenti militum vectum sit.

Vis me tibi comitem?

Imo etiam ducem si tibi ita detur.

Nunquam dux esse desed sæpe egi comitem.

Nihil ad rem pertinet pluribus verbis hinc fabulari: eam unà.

Eamus sanè: confabulari libet amplius, ambulando ripa lacus, si navis non pulsa sit.

B. W.

What if it be come up al- Quid si jam appulsa ?

ly ?
Yet we might walk abroad Tamen deambulari fatis diu
long enough whilst it is un- poterimus, dum exonerabi-
dng. tur.

Coll. 18. The Monitor, a Boy.

Coll. 18. Nomenclator, Puer.

Where is Peter ?

Ubi est Petrus ?

He is gone abroad.

Ivit foras.

Whither ?

Quò ?

He is gone into the country.

Abiit rus.

With whom ?

Quicum ?

With his father.

Cum patre.

Who came for him ?

Quis venerat accersitum ?

His father's man.

Patris famulus.

When will he come to the
own again ?

Quando est in urbem reditu-
rus ?

About eight days hence, he
did.

Hinc (ut dixit) ad octavum
diem.

Of whom did he ask leave
to go away ?

A quo petivit abeundi veniam ?

Of the under-master.

Ab hypodidascalo.

Why not rather of the
head-master ?

Cur non potius à ludimagistro ?

He was gone forth about bu-
siness.

Ad negotia prodierat.

I am satisfied.

Sat habeo.

Coll. 19. Richard, Niger.

Coll. 19. Richardus, Niger.

Whither are you going up ?
Into our chamber.

Quò ascendis ?

Why so ?

In cubiculum nostrum.

To fetch my pen and ink.

Quid eò ?

Bring me my girdle all un-
der one.

Petitum thecam scriptoriam.

Where is it ?

Adfer mihi cingulum eadem
operâ.

Upon my chest.

Ubi est ?

I will bring it ; but do you
hurry here for me.

Super arcam meam.

I will not stir any whither.

Adferam, sed tu me hîc expecta.

Nusquam movebo.

Coll. 20. *Lenimus, Gerardus.*

- L. Ho Gerard?
 G. What would you have?
 L. *You are sent for.*
 G. *Who comes to call me?*
 L. Your brother.
 G. Where is he?
 L. *He tarries for you at the door.*
 G. *Are you sure it is my brother?*
 L. *Why should I not be sure?*
 I saw him and spake with him.
 G. Truly I will go see what the matter is.

Coll. 21. *Putaneus, Vilactus.*

- P. Do you not know that we are forbidden to *speak softly* amongst ourselves?
 V. *How should I but know*, seeing our master doth so often press upon us the reasons of it?
 P. Why then did you do the contrary just now?
 V. Because *Isaias* began to speak to me so.
 P. What then? *you should have told him of his fault, but not have done as he did.*
 V. I should, but it came not then into my mind.
 P. But in the mean time you are to be set down.
 V. No surely; unless you will be severer *than the master himself.*

Coll. 20. *Lenimus, Gerardus.*

- Heus Gerarde?
 Quid vis?
Accerferis.
Quis me vocat?
 Frater tuus.
 Ubi est?
Præ foribus te expectat.
 Certò scis esse fratrem meum.
Qui nesciam?
 Vidi illum & sum alloquutus.
 Visam sanè, quid sit.

Coll. 21. *Putaneus, Vilactus.*

- Nescis vetitum esse ut *sub* loquamur inter nos?
Quid nescirem, cum præceptum tam sæpe nobis inculcet rei causas?
 Cur igitur modò faciebas contra?
 Quia *Isaias* ita me coæperat loqui.
 Quid tum? *debuiisti illum monere, non imitari,*
 Debui, sed tunc mihi non nit in mentem.
 Sed interim notandus es.
 Minimè verò; nisi vis esse præceptore severior.

ell me the reason why.
ecause the master forbids
one to be set down that
h voluntarily confess his
lt, *so his fact be not such*
is forbidden by the word
God.

oth not God command us
honour our father and
ther?

hat is the fifth command-
ent in the decalogue.

nt (as we have it in the
techism) *that command-*
nt extends further.

nder the name of father
d mother it comprehends
sters and magistrates, and
conclude all those under
om Cod himself hath
jected us.

ruly I do not deny those
ngs which you say to be
e; but I had rather ask of
master, than contest with
a: otherwise *you would*
ow me into a greater Evil,
at is the fault of conten-
n which our master hath
ch more forbidden.

u say fair, therefore re-
mber to put the master in
ad, when he shall call us
an account.

o not think that I will for-
s, especially when it is my
n case.

22. Rossetus, Ferrerius.

hence come you?
om the market.
hat news did you hear
re?

Dic mihi causam.

Quia præceptor vetat quempi-
am notari, qui sponte delic-
tum agnoverit, *modò ne tale*
sit factum quod verbo Dei
interdictum sit.

Nonne à Deo præceptum est ut
parentibus obediamus?

Illud est quintum Decalogi
præceptum.

Atqui (ut habemus in Cate-
chismo) *præceptum illud pa-*
tet latius.

Nam parentum nomine præcep-
tores complectuntur, magi-
stratus, & denique omnes
quibus Deus ipse nos subje-
cit.

Non équidem nego vera esse
quæ narras, sed malo præ-
ceptorem consulere quàm
tecum disputare; alioquin
in majus malum me induce-
res, quod est contentionis
vitium, multo magis à præ-
ceptore vetitum.

Æquum dicis; memineris igi-
tur præceptorem admonere
cum rationes à nobis exiget.

Ne putes me obliturum, præfer-
tim cum res mea agatur.

Coll. 22. Rossetus, Ferrerius.

Unde venis?

E foro.

Quid illuc audisti novi?

F. None

F. None.

R. None?

F. *None at all.*

R. *It is a wonder you heard nothing concerning war, or other English matters*

F. *I do not use to enquire after those things that do not belong to me.*

R. *Be it so: yet you use to hear something as you go to and fro.*

F. *That I may not tell you a lye, I heard something as I went along.*

R. *Tell me what, I pray you.*

F. *I have no time to tell you now.*

R. *Why not?*

F. *I must make haste some whither else.*

R. *Whither?*

F. *It is nothing to you:*

R. *When will you come then and see us again, that we may hear it of you?*

F. *After dinner, if I have any leisure.*

R. *I pray you see, you may have leisure.*

F. *I will do my best, but you hold me too long.*

R. *Fare you well.*

Coll. 23. A. B.

A. *Whence come you?*

B. *From the market.*

A. *Who sent you thither?*

B. *My Mother.*

A. *What did you in the market?*

B. *I bought some pears.*

Nihil.

Nihilne?

Prorsus.

Mirum est te nihil audire bello aut de cæteris Anglicis.

De iis quæ nihil ad me nent, non soleo percontari.

Esto, sed tamen aliquid in transitu audire soles.

Ne mentiar, intellexi non in transitu.

Narra quæso.

Nunc non est narrandi spatium.

Cur non?

Est mihi aliò præparandum.

Quonam?

Nihil ad te.

Quando igitur revives ex te istud audiamus?

A prandio, si licebit per te.

Amabo te, fac liceat.

Dabo operam; sed me de diutius.

Vale.

Coll. 23. A. B.

Unde venis?

A foro.

Quis te illuc miserat?

Mater.

Quid egisti in foro?

Emi pyra.

Do you not know we are
bidden to buy any fruit?
Who knows not that?
It was spoken openly in
Hall.
How then durst you buy
pears?
My mother gave me a dou-
to buy me something for
drinking.
No harm have I done, If I
have done as my mother bade

Nescis nobis vetitum esse eme-
re fructus aliquos?
Quis illud ignorat?
Nam dictum est palam in aula.

Quis igitur ausus es emere py-
ra?
Mater dederat mihi sextantem,
ut mihi emerem in meren-
dam.
Quid mali feci, si parvi matri?

Coll. 24. Francis,
Dionysie.

Coll. 24. Franciscus,
Dionysius.

Where have you been *these*
my days?
In the country.
What place?
In our country house.
What did you there?
I helped my father.
And what did he?
I digged our vines.
When came you back from
hence?
Yesterday.
What did your father?
He came back with me.
Well done; but whither
are you now?
Straight home.
When will you go to the
place again?
Tomorrow (by God's help)
at the farthest, the day
after.
Fare you well then in the
mean time.
Fare you well, my
friend.

Ubi fuisti *his diebus*?

Rure.
Quo in loco?
In *villâ* nostra.
Quid agebas illic?
Ministrabam patri.
Quid verò ille?
Pastinabat vites nostras.
Quando illinc rediisti?

Heri tantum.
Quid pater?
Unâ mecum reversus est.
Bene factum; sed quo nunc
eris?
Rectè domum.
Sed quando repetes ludum lite-
rarium?
Cras (Juvante Deo) aut sum-
mum perindie.

Ergo, interim vale.

Et tu vale, mi Francisce.

Coll. 25.

 Coll. 25. Fontetius.
Curtetus.

- F. When will *Blasius* return ?
 C. *I do not know certainly*, perhaps to-morrow: But *why do you ask that ?*
 F. Because he hath taken the *Bill* away with him, and *the master will be angry*, if there be no body that can call it.
 C. *Leave that care to me*; I have a copy of the bill.
 F. Will you call it then ?
 C. I will call it.
 F. *You shall do well*, and our *Blasius will do you as good a turn if ever there be occasion.*
-

 Coll. 26. Garbinus.
Fornarius.

- G. *What dwelling have you ?*
 F. My father's house.
 G. Whence do you come now ?
 F. From home.
 G. Where dined you ?
 F. At home.
 G. Where will you sup ?
 F. At your house, I hope.
 G. How know you ?
 F. Your father himself invited me to day.
 G. Where saw you him ?
 F. At *Varro's* house.
 G. *What business had you there ?*
 F. My father sent me to carry a message to him.
 G. *I would know likewise*, where are you to lie ?
 F. At my brother's house.
-

 Coll. 25. Fontetius.
Curtetus.

- Quando rediturus est *Blasius* ?
 Non certò scio ; fortasse die c
 stino : Sed cur istud rogas ?
 Quia secum abstulit *Cat*
gum, & *præceptor irascen*
 si nemo sit qui recitet.
 Relinque mihi istam curam
 habeo *Catalogi exemplum*
 Recitabis igitur ?
 Recitabo.
 Bene facies, & noster *Blasius*
 referet gratiam, si qua se
 feret occasio.
-

 Coll. 26. Garbinus.
Fornarius.

- Quod est tibi domicilium ?
 Paterna domus.
 Unde nunc venis ?
 Domo.
 Ubi prandisti ?
 Domi.
 Ubi cœnabis ?
 Domi vestræ, spero.
 Quî scis ?
 Pater ipse tuus hodie me in
 tavit.
 Ubi illum vidisti ?
 Domi *Varronis*.
 Quid illic erat tibi negotium ?
 Pater me miserat nuntiare
 aliquid.
 Scire etiam velim ubi su
 turus.
 Domi fratris.
-

What business have you
with your brother?

He told our sister that he
would speak with me *when*
ad leifura.

In what house doth he
dwell?

In a certain *hired house.*
That, hath he no *house of*
own?

He hath one indeed, but he
let it out to certain *ten-*
ants.

Doth he let out his own
house, and hire another man's?
Nay, as you hear me say.

For how much doth he let

For eighteen Italian pieces
of Gold, which they now
call *Pistolets.*

Why doth he not dwell in
it rather?

Because it is not seated in a
place convenient enough, or
I may say *fit for the mar-*

But what doth he rent
that house of another man's
for?

A great deal more.

How much then?

Five and twenty.

Is a dear dwelling.

Very dear; but what should
he do? *the conveniency of*
the place causeth it.

Well, *(that we may once*
make an end) I pray you tell
me, do you know where you
shall be to-morrow?

He will come home again,
but I may go hence to the
school, if God permit.

Why do you say, If God
permit?

Quid habes negotii cum fratre
tuo?

Dixit sorori nostræ, se velle
convenire me *otiose.*

In qua domo habitat?

In quadam *conductitia.*

Eho! nullamne habet *propri-*
am domum?

Habet quidem, sed eam *locat*
quibusdam inquilinis.

Locat igitur domum propriam,
& *conducit alienam?*

Scilicet, ut ex me audis.

Quanti locat?

Octodecim aureis Italicis quos
nunc *Pistoletos* vocant.

Cur illum non potius habitat?

Quia sita non est in *loco satis*
commodo, sive (ut ita loquar)
mercatorio.

Sed illam alienam quanti con-
ducit?

Longe pluris.

Quanti igitur?

Quinti & viginti.

Cara est habitatio.

Carissima, sed quid agas? *loci*
commoditas id facit.

Age *(ut aliquando tandem fini-*
amus) dic precor scisne ubi
cras futurus sis?

Domum revertar, ut inde in
scholam me conferam *si qui-*
dem permiserit Dominus.

Cur addis, Si dominus permi-
serit?

F. Be-

F. Because, *without God's permission we cannot so much as go out of the house.*

G. I have heard that often of the master.

F. Why do you ask then?

G. Because *it can never be said too much, which is well said, especially where the talk is of heavenly matters.*

F. We have learned that too of the master.

G. True: But it is good to repeat such things often, *to exercise our memory.*

F. See whither your first question has brought us *by little and little?*

G. *I desired but to jest with you in a word or two.*

F. Come on, because we have now exercised our minds enough, will you not be content to *exercise your body for health's sake?*

G. *What should I do but be willing?*

F. *Let us play at hand-ball then, for I know you love that sport.*

G. I love it indeed, but now I have not a ball.

F. *Here is one for you, come after me.*

G. I follow you with all my heart, do you guide me well.

Coll. 27. The Creditor.
The Debtor.

C. *When do you look for your father's return?*

D. About eight days hence.

Quia nisi permisso Dei ne quidem exire possumus.

Istud audiui sæpe ex præcepto re.

Cur ergo rogabas?

Quia nunquam nimis id quod bene dictum fuerit, fertim ubi de rebus agit.

Istud quoque à præcepto dicimus.

Verum: Sed utile est talia repetere ad memoriam cendam.

Vide quò nos sensim adducti tua prima interrogatio.

Tantum volebam paucis tecum jocari.

Age, quoniam nunc satis munus exercuimus, non etiam corpus exercere videtur causa?

Quidni velim?

Eamus igitur lusum pilæ periculi, eo lusu scio te delectari.

Delector fanè, sed nunc non habeo.

Ecce tibi, sequere me.

Ego te sequor libens, bene ducito.

Coll. 27. Creditor.
Debitor.

Quando patris reditum estas?

Hinc ad diem octavum.

How know you the day ?
 My father himself writ to

Quis scis diem ?
 Ipse pater ad me scripsit.

My coming (I hope) will
 make you rich.

Adventus ejus (ut spero) te ditabit.

He will be a richer man than
 he was, if he bring good
 of money with him when
 he comes.

Cræso ditior ero si bene nummatus venerit.

Will you give me that again
 which I lent you ?

Tunc mihi mutuum reddes ?

You need make no question,
 but if you need any
 more, I will not only restore
 what was lent me, but will
 make you amends.

Non est quod dubites, quin si tibi opus erit amplius non modo reddam mutuum, sed etiam referam gratiam.

How ?
 I will lend you money, as
 as you lent me.

*Quomodo ?
 Pecuniam mutuam vicissim dabo.*

There will be no need, I hope.
 You know not what may
 come out.

*Nihil opus erit, spero.
 At nescis quid possit accidere.*

Time is very short.
 I do not speak it to that end,
 I would bode some mis-

*Tempus est brevissimum.
 Non eò dico, quod tibi vellem ominari malum.*

That ever men may guess,
 rules all.

*Quicquid ominentur homines,
 Deus clarum tenet.*

Why do we make no more
 to get into the school ?
 I put us in mind in good

*Sed quid cessamus recipere nos in auditorium ?
 Opportunè admones.*

Coll. 28. Picus.
 Macuradus.

Coll. 28. Picus.
 Macuradus.

When came you back from
 Rome ?

Quando rediisti domo ?

Not but now.
 Where is your brother ?
 He tarried at home.

*Tantum redeo.
 Ubi est frater ?
 Mansit domi.
 Cur mansit ?*

Why did he tarry ?
 He dine with my mother.

Ut pranderet cum matre.

P. And

- P. And you, why did not you tarry too ?
 M. I had dined already with my father.
 P. Who waited on you ?
 M. The maid.
 P. What became of your mother ? where was she ?
 M. *She was at home too, but busy.*
 P. What about ?
 M. *About taking in of wheat which was brought us.*
 P. When will you go home again ?
 M. When my Father shall send for me.
 P. *What day will that be on ?*
 M. Peradventure about four days hence.
 P. Why do you go and come so often ?
 M. *It is my parents mind.*
 P. What do you at home ?
 M. What our father and mother bid us.
 P. But in the interim you lose time at your book.
 M. *It is not altogether lost.*
 P. What then ?
 M. As oft as my father is not necessarily employed, he exercises us at all times, at morn, before dinner, after and before supper, after supper a good while, and last of all too before we go to bed.
 P. In what things doth he exercise you ?
 M. He doth exact of us those things especially, which we have learnt at school all the week ; he looks upon the Themes and asks us questions about them, he oftentimes
- Tu vero, cur etiam non fisti ?
 Jam pranderam cum patre
 Quis vobis ministrabat ?
 Ancilla.
 Quid mater ? ubi erat ?
 Etiam domi, sed occupata.
 Qua in re ?
 In recipiendo tritico quod advectum fuerat.
 Quando redibis domum
 Quum accersar à patre.
 Quo die istud erit ?
 Fortasse hinc ad quatuor
 Cur vos tam saepe committimini ?
 Sic volunt parentes.
 Quid agitis domi ?
 Quod jubemur à parentibus.
 Sed interim perit vobis
 rum tempus.
 Non omnino perit.
 Quid igitur ?
 Quoties pater non est à
 rio occupatus, omnibus
 exercet nos, mane, et
 post prandium, antequam
 à cœna satis diu ; post
 etiam, antequam cubamus.
 Quibus rebus vos exercet ?
 Exigit à nobis ea potius
 quæ tota hebdomada
 la didicimus ; Themes
 cit, ac de iis nos interrogat
 saepe dat nobis aliquando
 latine, modo Anglice

us something to write
sometimes in Latine,
sometimes in English;
sometimes also he pro-
ds to us a short sentence in
mother tongue, to turn
Latine; and sometimes,
he contrary, he bids us
something in Latine in-
English: lastly, before and
supper, we always read
thing out of the English
and that when all the
hold is by.

th he ask you nothing
erning the Catechism?
doth that every Lord's-
unless perhaps he be a
from home.

tell strange matters if
be but true.

a, they be far more than
I have told you, for I
forgot the civilities of
ers, touching which
also wont to admo-
us at the table.

doth your father take
ains in teaching you?
t he may by that means
ive, whether we do
ains to no purpose in the
ol, and mispend our
or no.

diligence of the man
mirable, and so is his
ction.

are you bound to your
nly father, that hath
you such a father upon

rant that we may ne-
orget this and other
ments.

bendum, interdum etiam no-
bis proponit brevem senten-
tiam vernaculo sermone,
quam Latine vertamus; in-
terdum contrà jubet aliquid
Latinum Anglicè reddere:
postremo, ante cibum & post,
semper ex Bibliis Anglicis
aliquid legimus, idque tota
præsente familia.

Nihilne de Catechismo inter-
rogat?

Id facit omni die Dominico, nisi
fortè domo absit.

Mira narras, si modò vera.

Imò, sunt longè plura quam
quæ narravi; sum enim ob-
litus morum civilitatem; de
qua etiam admonere nos so-
let in mensâ.

Cur pater vester tantum sumit
labore in vobis docendis?

Ut sic intelligat, num in schola
operam ludamus, & tempore
abutâmur.

Mira hominis diligentia, atque
adeò prudentia.

O quàm devincti estis patri
cœlesti qui talem patrem in
terra dedit vobis!

Faxit ille, ut hoc & cætera e-
jus beneficia nunquam obli-
viscamur.

P. This is a good and godly wish, see that you have it not only in your mouth, but in your heart and mouth too.

M. I thank you, *that you give me such faithful Admonitions.*

P. We owe the duty of giving good advice to all, but especially to our brethren.

M. To our brethren then only?

P. I call those here brethren especially, who are joyned to us by faith in Christ.

M. You judge rightly: but I will go see whether my brother be returned from home at last, for *he is too apt to play the truant.*

Coll. 29. Myconius.
Petellus.

M. Do you write in earnest, or *do you play the fool?*

P. Truly I am writing in earnest: for why should I mispend my time?

But why do you ask that?

M. For I have seen sometimes when you wrote well.

P. I write better sometimes.

M. *How comes that to pass that you write so badly now?*

P. *I want help to write well.*

M. Which, I pray you?

P. Good paper, good ink, and a good pen.

For this paper of mine (as you see) doth sink pitifully, my ink is waterish and whitish, my pen is soft and badly made.

Bonum & pium est istud tum; cura ut habeas modo in ore, sed in a etiam magis.

Quod me tam fideliter habeo tibi gratiam.

Benè monendi officium minus omnibus, sed magis fratribus.

Fratribus ne igitur solis? Eos potissimum fratres hinc qui ex fide in Christo conjuncti sunt.

Rectè judicas; sed visam frater domo tandem revertit, nam ad cessandum peritus est plus satis.

Coll. 29. Myconius.
Petellus.

Serione scribis, an tu in

Equidem scribo serio; nim tempore abuterer

Tu vero cur istud rogar? Quia vidi aliquando quomodo scriberes.

Scribo interdum melius. Qui fit igitur, ut nunc tam male? Desunt mihi bene scribenda.

Quæ tandem? Bona charta, bonum atramentum, bona penna.

Nam hæc mea charta (ut miserè persuit, atramentum est aquosum & subtile, penna mollis & male

Why did you not provide these things in time?

wanted money, and do not it now too.

thou hast fallen upon that common Proverb, He that wanteth money wanteth all things.

It fareth with me.

When do you hope you will have it?

My father will either send me, or come himself the next market day.

Will help you in the mean time.

You can do so much, you do me a great kindness.

Take this six pence, as lent towards getting paper for other things.

How truly was that spoken, my friend is tried in a painful matter.

What doth move you, to be so kindly with me of your own accord?

The love of God which (Paul saith) is shed abroad in our hearts.

Wonderful is the power of the Spirit, which is the author of that charity.

In the mean time I must know how I must be able to serve you.

Is a small matter, forbear any such thought, lest I offend you, that you cannot sleep quietly, only receive what is lent you, when I can conveniently.

I will restore it (I hope) in a short time.

It will be long.

Let us go to Prayers, that we may not set down.

Cur ista omnia maturè non providisti?

Pecunia mihi déerat, & nunc etiam deest.

Incidisti in illud vulgare Proverbium, Cui deest pecunia, huic desunt omnia.

Sic ágitur mecum.

Sed quando, te speras accepturum?

In mercatu proximo, pater ad me missurus est, aut ipsemet venturus.

Ego te interea juvare volo.

Si quidem id potes, magno beneficio me effeceris.

Accipe hos sex asses mutuò ad chartam & cætera comparanda.

Quàm verè dictum est illud, Amicus certus in re incertâ cernitur.

Sed quid te impellit, ut mihi ultro tam benigne facias?

Charitas illa Dei quæ (ut Paulus ait) effusa est in cordibus nostris.

Mira est vis divini Spiritûs, qui ejus autor est charitatis.

Sed mihi interim est cogitandum, quomodo tibi rejeram gratiam.

Parva res est; omitte istam cogitationem, ne te impediatur, quo minus in utramvis aulem dormias; tantum redde mutuum, quum tibi commodum fuerit.

Reddam (ut spero) propediem

Eamus ad precationem, nè notemur.

P. Say one thing more, if it please you.

M. What is it?

P. That we be not sent supperless to bed.

M. Ha, ha, he.

Coll. 30. *Velusatus.*
Stephen.

V. At what a clock got you up to day?

S. A little before five.

V. Who awaked you?

S. No body.

V. Are the rest got up already?

S. No, not yet.

V. Did you go to call them up?

S. I did not go.

V. Why so?

S. I know not, unless because I thought that did not belong to me.

V. Do not they call you up sometimes?

S. Yes, very often.

V. Therefore you ought to do the like.

S. I confess I ought.

V. Remember then that you do it hereafter.

S. I will remember, by God's help.

V. But you, what have you done since you rise out of bed?

S. First I prayed unto our heavenly father upon my knees, in the name of his Son our Lord Jesus Christ.

V. Well done, What then?

Adde unum, si placer:

Quid est?

Ne hodie incarnati mitti cubitum.

Ha, ha, he.

Coll. 30. *Velusatus.*
Stephanus.

Quotâ horâ surrexisti hodie?

Paulo ante quintam.

Quis te expergefecit?

Nemo.

An cæteri jam surrexerunt?

Nondum.

Non ivisti illos excitatum

Non ivi.

Quamobrem?

Nescio, nisi quia non patet illud ad me pertinere.

At non te illi excitant dum?

Imò sæpissime.

Debuisse igitur simile facere.

Debui fateor.

Memento igitur ut possideas.

Meminero Deo iuvante.

Sed tu, quid fecisti, cum surrexisti è lecto?

Primum flexis genibus adoravi Patrem cælestem nomine filii ejus Domini nostri Jesu Christi.

Factum benè! Quod postea...

When I got myself ready,
cherished my body pretty
well, as becomes a Christi-
an; lastly, I betook myself
to my daily studies.

You shall go on to do on
in this fashion, doubt not but
God will bless your studies.

God hath ever helped me
hereto, such is his goodness,
I will he (I hope) forsake

You sayest well, nor will
God make your hope frus-
trate.

In last year I learnt in my
book, to keep hope, hope doth
leave men, no not dead.

You have done well to re-
member it, for it is an ex-
cellent saying, and besitting a
Christian.

the author of that book
was not a Christian.

It was not, the thing is
plain.

Hence then did he get so
many gallant sentences?

Most of the Heathenish Phi-
losophers especially. For e-
ven they (being enlightened
by God's spirit) spake very
many things which are a-
greeable to God; which you
may be able to perceive
yourself, if you will follow
the book.

Will you follow it (I hope) if
I send my father to live
abroad.

May earnestly and from
my heart, that it may be

May for that often every

Deinde ornavi me, & curavi
corpus mediocriter, ut Chris-
tianum decet; postremo ad
quotidiani studia me retuli.

Si perges sic facere, ne dubites
quin Deus tua juvet studia.

Adhuc me semper juvit, quæ est
ejus benignitas; nec me (ut
spero) derelinquet.

Rectè loqueris; nec ille spem
tuam frustrabitur.

Anno superiore didici in Catone,
Spem retine, spes una homi-
nem, nec morte relinquit.

Quod retinueris, bene fecisti,
est enim egregia sententia &
homine Christiano digna.

Atqui autor ejus libri non fuit
Christianus.

Non fuit, certa res est.

Unde igitur sumpsit tot pul-
chras sententias.

Maximè ex Philosophis Ethni-
cis Nam & ipsi (divino Spi-
ritu illuminati) plurima
dixerunt quæ sunt verbo Dei
consentanea; quod tu quo-
que videre aliquando poteris
si *literarum studium* prose-
quere.

Ego prosequar (ut spero) dum-
modo ipse Deus det patri
meo vitam longiorem.

Precare diligenter, & ex ani-
mo, ut illud contingat.

Quotidie id precor sæpe.

V. The Lord God grant you
perseverance in every good
work.

S. I wish you the same that
you wish me; and I thank
you that you have *advised*
me so like a brother.

Coll. 31. *Dominicus.*
Barrasius.

D. Where are your walnuts?

B. What walnuts do you talk
of?

D. Which you had to day *for a*
Prize.

B. Do you ask where they are?
as if I were bound indeed to
keep them for you.

D. I do not mean so; but I ask
what you have done?

B. I have eaten them, for my
drinking.

D. Hast thou eaten them, silly
boy? Why did you not keep
them rather to play withal?

B. I had rather eat them, than
lose them.

D. You could lose but twelve.

B. I confess it.

D. But *if luck had served*, you
might have won two hundred,
or perhaps more.

B. *Gameing is hazardous*, as
folks commonly say.

D. What then? we ought al-
ways to be *indifferent both*
ways; and to take in good
part whatsoever shall betide
us.

B. I know that, but *I am not*
very skilful in that kind of
play.

Det tibi Dominus Deus in
ni opere bono persever
am.

Quod mihi optas, idem
precor; & gratias ago,
me tam *fraternè monuit*

Coll. 31. *Dominicus.*
Barrasius.

Ubi sunt juglandes tuae?
De quibus loqueris jug
bus?

Quas hodie *ex premis*
pisti.

Ubi *sint* rogas? quasi ve
servare debuerim.

Non sic intelligo; sed
quid feceris?

Edi in merendam.

Edisti miser? Cur potius
servabas ad ludendum?

Edere malui, quàm perdere.

Non poteras perdere nisi
decim.

Fateor.

Quod si fors tulisset, pro
ducentas, aut fortasse
lucriscere.

Dubius est (ut vulgo dicitur)
ludi eventus.

Quid tum? Ubique parati
debemus in utramque partem
& boni consulere quod
nobis evenierit.

Istud ego scio, sed non in
modum ludendi peritus
genere.

o thy way, thou wilt ne-
thrive.

re is no body thrives, ex-
God will; neither would
ow rich by gaming.

herefore (I say) I must go
for another play-fellow.

uly I do not hinder you.

arry a little.

hat would you have?

hat do you mean by luck,

ch you mentioned to me

n now?

fortune itself.

nd what is Fortune?

is the Opinion of fools.

hat do fools mean by

tune?

ave no leisure now to an-

you about this; but see

master's note upon Cato.

on what place?

on that verse.

he indulgeth bad men to
hurt.

I perceive you are not

rant what Fortune is.

now very well that For-

is nothing.

ay then did you say, But

uck had served?

th a word over-slipped me

peak it, after the manner

he Gentiles. For their

s (as the master oft doth

h us) are full of such

ed doctrine.

wonder, for they had

the true knowledge of

do you hear, my Barra-

if you would dispute a-

more, get some body else to

ate with you; for I must

go play in good earnest.

Abi, nunquam rem facies.

Nemo rem facit, nisi Deo vo-
lente; nec ego ditari ex ludo
velim.

Ergo (ut video) *quærendus est*
mihî collusor alius.

Nihil sanè impedio.

Sed mane parum.

Quid vis?

Quid tu vocas fortem, de qua
hic mihi mentionem fecisti?

Ipsam Fortunam.

Quid autem est Fortuna?

Stulturum est opinio.

De Fortuna quid opinantur
stulti?

Nunc mihi non vacat de hoc ti-
bi respondere; sed vide anno-
tationem præceptoris in Ca-
tonem.

In quem locum?

In illum vericulum.

Indulget Fortuna malis, ut læ-
dere possit.

Ut video, non ignoras quid sit
Fortuna.

Satis scio fortunam nihil esse.

Cur ergo dixisti, *Quod si sors*
tulisset?

Excidit mihi sic loqui, Ethni-
corum more. Nam eorum
libri (ut docet præceptor)
pleni sunt ejusmodi impiâ
doctrinâ.

Nihil mirum, nempe illi verum
Dei cognitionem non habu-
erunt.

Sed audi, mi Barrafi, si vis
amplius disputare, *quære tibi*
alias disputatores; nam mihi
nunc seriò ludendum est.

Yet would I admonish you again first as you did me.

B. *O what a kindness you shall do me!*

D. Did you not say these words, *Game is hazardous?*

B. I confess I said it, but fenced it before.

D. How do you understand that?

B. But I added these three words, *As folks say.*

D. *O thou crafty one.*
You have stopped my mouth.

But these things are spoken betwixt ourselves, without hatred or ill-will.

B. *God knoweth both our minds.*

D. *For he is the only searcher of hearts.*

But what will you do, will you be drowzing here alone?

B. I am thinking with what sport I should exercise my self.

D. As if indeed, it were to be thought on any longer.

Come follow me, I will lend you some walnuts.

B. *Now you speak like a friend;* but when shall I give you them again?

D. *When two Sundays fall together,* (as they say) if you can no sooner.

B. *O pleasant youth!* let us go.

Coll. 32. H. J.

H. James.

J. What would you have?

H. Let us say our lesson together.

Volo tamen prius te vici admonere.

O quam gratum mihi feceris!

Non tu dixisti hæc verba, *buius est ludi eventus?*

Fateor me dixisse, sed prænivi.

Quomodo istud intelligis?

Addidi enim hæc tria verba
Ut vulgo dicitur.

O astutam vulpeculam!

Os occlusisti mihi.

Sed hæc inter nos, sine ulla malevolentia, dicta sunt.

Novit Deus utriusque animi.
Est enim ille solus cordium scrutator.

Sid quid tu, vis hic solus torpescere?

Cogito quo lusu me exercere.

Quasi verò sit diutius cogitandum.

Agè sequere me, dabo tibi tuo juglandes.

Amice nunc loqueris; sed quid redeam?

Ad Gracas Calendas (ut aiunt) si non potes citius.

O festivum caput! eamus.

Coll. 32. H. J.

Jacobe.

Quid vis?

Repetamus unâ prælectionem.

have no leisure.

What business have you?

will write.

What are you going to write?

The master's dictates.

Why did you not write them yesterday?

At what time should I have wrote them?

When you played.

At I would not lose my opportunity of play.

Ah you idle boy, you think nothing but plays.

Are we not three hours free on Wednesdays, and Saturdays?

They are free indeed; but destined, deputed, appointed, and assigned to sport.

Yes, they are devoted, partly to sports, or some honest recreation; and partly to study. I confess, only for them that will kill themselves at their book.

Could you not spare an hour and an half from your play yesterday, or at least at one hour?

Do you ply your book as much as you will; and I will play as much as I may.

Truly you may for me, but in the mean time you will do little good at your book.

Do I not give the master satisfaction?

No and so.

Will you then, you studious young man, be severer than the master himself?

Not alone at last.

Do you your own business, and leave mine.

Well, do as you list.

Non est otium.

Quid habes negotii?

Volo scribere.

Quid scribere paras?

Dictata præceptoris.

Cur heri non scripsisti?

Quo tempore scripsissem?

Quum luderetur.

At ego nolebam amittere ludendi occasionem.

Ah piger! nihil aliud quam lusiones meditaris.

Nonne diebus Mercurii & Sabbati ternæ sunt horæ liberæ?

Liberæ quidem sunt, sed ad lulum destinatæ, deputatæ, attributæ, assignatæ.

Imò partim lusbis, aut alicui honestæ remissioni; partim studio literario sunt dicatæ.

Fateor, duntaxat iis qui volunt immori studiis.

Non poteras heri sesquihoram detrahare ludo tuo, aut saltem horam unicam?

Tu stude quantum voles? ego vero ludam quamdiu licebit.

Per me quidem licebit, sed interim parùm promovebis in literis.

Nonne præceptoris satisfacio?

Utcunque.

Tu igitur studiosè vis esse præceptore ipso severior?

Omitte me tandem.

Age tuum negotium, ego meum.

Agè, Age ut libet.

Coll.

Coll. 33. Rufus.
Castrensis.

R. When will you go again to the school?

C. I know not.

R. Why do you not put your father in mind about this matter?

C. What? do you think I care?

R. Very little, I believe.

C. Indeed, you say true.

R. It is sign enough, that you do not love learning.

C. I can read and write, and speak latin pretty well; what need I so much knowledge?

I know more than three Popish Priests.

R. O poor Youth! do you so slight a thing that is unvaluable?

C. Why do you exclaim so?

How come I to seem so poor to you?

R. Friend, I have done you no wrong.

For what I said to you, is no railing matter; that you may not take it ill, but I pity you, that you contemn that, which affordeth Happiness.

C. Gain, riches, and pleasure, afford happiness.

R. Nay these things have been many man's overthrow; altho' riches are God's gift, and do no hurt, unless it be to them that abuse them, but indeed no possession is more precious to a man than virtue,

Coll. 33. Rufus.
Castrensis.

Quando repetes ludum literarium?

Nescio.

Cur de hac re patrem non admones?

Quid? putas me curare?

Parum admodum, ut credo.

Profectò verum dicis.

Satis est signi te non amare literas.

Scio legere, scribere, & latine loqui mediocriter; quid opus est mihi tanta scientia?

Ego plura scio quam tres sacerdotes Papistici.

O miserum odolecentem! facine rem contemnis inestimabilem?

Quid tu sic exclamas?

Unde tibi videor miser?

Amice, nulla tibi à me orta injuria.

Quod enim dixi tibi, non convitium; ne tu in malam partem accipias, sed miseror tui, quod id contemnis quod felicitatem parit.

Lucrum, divitiæ & voluptas felicitatem pariunt.

Imò ista multis fuerunt exitum ramethi divitiæ sunt domus Dei, nec nocent nisi is abutuntur; verum enim verò nulla est homini pretiosior possessio quam virtus.

and the knowledge of honest things.

You will make us a sermon then, for ought that I see.

I wish you had diligently heard good sermons.

Fie upon it, you weary me with your noise.

Would you have any thing?

That God would bless you with a right mind.

Perhaps you have more need of it than I.

Fare you well.

Coll. 34. A. B.

I wonder what you mean; you are almost always idle, or prating, or playing the fool.

What wou'd you have me do?

To ply your book diligently.

Why do you counsel me that?

Out of my love towards you, and for your own benefit.

It is in vain for you to counsel me.

Why so?

Because I have no mind to my book.

What then have you a mind to.

To learn some trade suitable to my disposition.

Have you not bethought you already what trade would please you most of all?

Long ago.

& rerum honestarum cognitio.

Vis igitur concionari, ut video.

Utinam divinas conciones audivisses diligenter.

Hem, obtundis me.

Num quid vis?

Ut bonam mentem det tibi Deus.

Ea fortasse tibi magis est opus quam mihi.

Vale.

Coll. 34. A. B.

Miror quid tibi velis; tu fere semper es otiosus, aut garris, aut ineptis.

Quid vis faciam?

Ut studeas diligenter.

Cur me istud mones?

Pro meo in te amore tuâque utilitate,

Frustrâ mones.

Quid ita?

Quia non est mihi animus in literis.

Quid ergo veles?

Discere aliquam artem aptam ingenio meo.

Jamne cogitasti quænam ars tibi placeat potissimum.

Jampridem.

A. Why,

- A. Why then do you not acquaint your father?
 B. I never durst.
 A. Why not?
 B. I am afraid he should be angry with me.
 A. Intreat the master, that he would tell him.
 B. Nay I intreat you.
 A. Do you yourself tell the master from me; for I cannot, because *I am too bashful.*
 B. Will you do that I entreat you?
 A. I will be sure to do it, and that too, as willingly as can be.
For it troubles me much to see you so careless.
 B. O what courtesy will you do me!
 A. But the master will call you to him.
 B. What then? *an occasion offered will make me bold to open my mind freely.*
 A. You are in the right of it.
 B. Do you then see you remember your promise, and afterwards tell me what answer he gives you.
 A. Otherwise should I be but a bad messenger to you.

Coll. 35. Michael.
 Frisius.

- M. God save you *Frisius.*
 F. And God save you too *Michael.*
 M. *What a-clock is it?*
 F. You shall presently hear it

Cur ergo patrem non acquaintas?
 Nunquam ausus sum.
 Cur non?
 Vereor ut mihi irascatur.
 Roga præceptorem, ut illi cat.
 Imò te oro.
 Dic tu ipse præceptori me verbis, nam *verecundia impedit.*
 Faciesne quod rogo?
 Faciam certè idque libensimè.
Valde enim tædet me videri adeò remissum.
 O quàm mihi gratum feceris
 Sed præceptor te appellabit
 Quid tum? *oblata occasio audacem reddet ad meam liberè aperiendam.*
Rectè judicas.
 Tu igitur fac promissum meum?
deinde renuncians ille tibi responderit.
 Alioquin essem tibi nunquam inutilis.

Coll. 35. Michael.
 Frisius.

Salve, *Frisi.*
 Tu quoque salvus sis, *Michael.*
Quota est hora?
 Mox audies sonum *semper*

like half an hour past five.
It is well, we shall be there
in time enough.

I am glad I have met you,
that we may talk in Latine
together all the while as we
go.

Truly that is a profitable
and pleasant exercise.

As oft as I light upon any
of these loose Rascals, I had
rather meet with a carter.
For I cannot think upon any
thing by the way for them,
their manners are so distast-
ful to me.

No wonder, for they are
commonly such, as will nei-
ther speak any good, nor
be able to hear it.

What should you do with
them, that have no care,
but that they may satisfy
their lusts?

They talk of nothing but
their dainty dishes, and meer
muzzling together in private
ale-houses.

And they laugh at us a-
pace, because we speak La-
tine up and down the streets.
But that is the worst thing
of all, that they will never
offer themselves to be ad-
monished.

Because indeed (as the
prophet saith,) there is no
fear of God before their
eyes.

If you shall begin to advise
them any thing fairly, you
shall presently hear; Hold
your tongue, you preacher,
we fill my head full of noise.

post quintam.

Bene habet, maturè satis aderi-
mus.

Gaudeo me tibi occurriffe, ut
euntes Latine tantisper col-
loquamur.

Ea sanè est utilis & jucunda
exercitatio.

Quoties incido in aliquem ex
istis dissolutis nebulonibus,
mallem rhedarium osten-
disse. Non enim per eos
mihi licet aliquid in via me-
ditari, adeo mihi sunt eorum
mores odiosi.

Nil mirum, nam ferè sunt e-
jusmodi, ut neque loqui ve-
lint quidpiam boni, neque
audire sustineant.

Quid cum illis agas, quibus ni-
hil est curæ, nisi ut suas libi-
dines expleant?

Nihil aliud crepant, nisi suas
cupedias & meras compota-
tiones in secretis Cauponulis.

Etiam nos irrident plenis buc-
cis, quod Latine per vicos
loquamur.

Illud verò est omnium pessimum,
quod nunquam se patiuntur
admoneri.

Quia scilicet (ut ait propheta)
non est timor Dei ante ocu-
los eorum.

Si quid occæperis amicè, com-
monerè, statim audies, Tace,
Concionator, obtundis.

But

But if you shall say, *I will have you to the master, or to the monitor, they cry, oh, do I care! you dare not.*

For if you should tell of me, *I would meet with you.*

Nay indeed, *they will baste you presently, if the place be far enough out of every bodies sight.*

F. Truly when one of them found me lately in *a by corner, he gave me two checks upon either cheek, and presently ran away.*

M. And what did you in the mean time, I pray you?

F. Why do you ask that?

It was so suddenly done, that I could scarce see the fellow.

M. But how are we come so quickly and leisurely to the school?

F. So it is usually wont to fall out to them that are talking together.

M. Come let us go in without any noise or stir, that we do not hinder them that are at their books.

Coll. 36. Probus.
Amiculus.

P. Whence bring you that little coat (jump-coat) Gippo?

A. From home.

P. What will you do?

A. I will put it on.

P. It is not time to change it now.

A. When then?

Quod si dixeris, *Deferam te præceptorem, aut ad observatorem; oh! egone sursus? quid? tu non auderes.*

Nam si me accusares, *non res impune.*

Imò vero te continuo verberant, si locus erit semotus arbitris.

Profectò quum quidam eorum me nuper ostendisset in quadam recessu, impigit in utramque malam duos dentes colaphos, & assidue continuò.

Quid tu, quæso, interea?

Quid istud quæris?

Tam istud subitum fuit, ut hominem aspicere potuerim.

Sed qui tam cito & senim scholam pervenimus?

Sic fere confabulantibus venire solet.

Age, ingrediamur sine murmure & strepitu, ne iudeos offendamus.

Coll. 36. Probus.
Amiculus.

Unde adfers istum tuniculum?

Domo.

Quid vis facere?

Volo induere.

Nunc non est mutandi tempus.

Quando igitur?

to-morrow morning, when
I will rise out of bed.
Well thou adviseſt, I will
do ſo.

Cras manè quum ſurges electo.

Bene mones, Expectabo.

Coll. 37. Anthony.
Daniel.

Coll. 37. Antonius.
Daniel.

Oh brave ! I hear your ſiſter
married.

Truth you hear.

Who is her husband ?

A certain Citizen of Lyons,
one of honeſt parents.

Is he rich ?

No, he is *thought to be*, but
my father values theſe
things a great deal more ;
ſo that he is a *well behav-*
ing young man : next too he
is not only a *very good ſcho-*
lar, but *one that loveth learn-*
ing very well, and laſtly,
that he is *one that fears God*
truly, and is a *main profeſſor*
of *Chriſtianity*.

You tell me a notable com-
mendation of the young man.

That happy ſiſter of yours,
who by God's bleſſing hath
ſuch a Husband.

Truly you may not unjuſtly
wiſh her happy, if ſhe can but
acknowledge that bleſ-
ſing, ſo as to remember al-
ways that it came from
God's goodneſs, and there-
fore to give him everlaſting
thanks for it.

I believe ſhe will do it.

So I hope indeed ; for ſhe
 hath been always inſtructed

*Euge ! audi ſororem tuam
nupſiſſe.*

Verum audiſti.

Quis eſt maritus ejus ?

*Quidam civis Lugdunenſis,
honeſtis parentibus progeni-*
tus.

Eſtne dives ?

*Sic habetur, ſed tamen pater
meus hæc longe pluris facit ;
primùm quod ille ſit bene
moratus adoleſcens ; deinde
quod non ſolum doctiſſimus,
ſed etiam bonarum literarum
amantiſſimus ; denique quod
verus Dei cultor, & Chriſti-
anæ religionis ſummus obſer-
vator.*

Mihi narras egregios adoleſcen-
tis titulos.

O felicem ſororem tuam, quæ
Dei beneficio talem virum
nacta eſt.

Felicem ſané haud abs re dixe-
ris, ſiquidem bonum illud
perpetuò ſic agnoſcat ut ſem-
per, meminerit ex Dei boni-
tate proſectum eſſe, ob id-
que immortales agat eidem
gratias.

Credo id facturam.

Ita ſpero quidem ; ſic enim à
parentibus inſtituta eſt in

so by her parents in the
Christian Religion.

But now *my occasions at home*
call me back to another place.

Therefore farewell my *An-*
thony.

A. And fare you well too, most
sweet *Daniel.*

D. Would you have any thing ?

A. That you would have me
very heartily commended to
all your friends, especially to
your father and mother, and
the *new married wife* her-
self; and tell her that *I wish*
her much Joy of her happy
wedding.

D. Truly I will do that, and
with all my heart too.

Coll. 38. Henry.
Gerard.

H. I did not see you to day at
the sermon, what means
that ?

G. I know not what it should
mean, yet I was there.

H. Tell me what you have re-
membred.

G. It belongs not to you to
call me to an account.

H. Truly I do not require it ;
but I ask you that, that we
may consider together for
our memories sake.

G. I rather choose now to call
to my mind by myself.

You shall hear me, if you will,
when the master shall ask
us before dinner.

H. *What harm would it be, if*
we should confer among
ourselves about that mat-
ter ?

Doctrina Christiana.

Sed me jam aliò revocant
mestica negotia.

Ergo vale, mi *Antoni.*

Tu quoque bene vale, suavi-
me *Daniel.*

Nunquid vis ?

Ut verbis meis dicas, salu-
plurimam tuis omnibus
cipue patri matrique, &
novæ nuptæ; meque illi
tulari faustum illud con-
gium.

Ego verò id faciam, & quid
libentissime.

Coll. 38. Henricus.
Gerardus.

Hodie te non vidi in concio
quid illud tibi vult ?

Quid tibi velit nescio, ego
men interfui.

Narra mihi quæ mandasti
memoriæ.

Non est tuum à me ratio-
exigere.

Ego quidem non exigo ;
rùm id rogo, ut mem-
causâ conferamus unâ.

Malim nunc solus recorda-

Audies me (si voles) q
præceptor ante præn-
nos interrogabit.

Quid mali esset si nunc
nos de ea re conferamus

would be no harm I con-
: but I have no list to

ur list rules you then.
et me alone, why do you
uble me?

ruly I let you alone; but
ar me but one word. It
h not become a boy to be
ruish.

or doth it become a boy to
be troublesome.

Coll. 39. Rublius.
Lepusculus.

What have you done with
ruler?

Left it in the upper gallery.
Why have you left it?

I forgot it.

Is not well done; but thus
is use commonly to do
when any thing is lent you.

I am sorry for my negligence.

Is not enough to be sorry,
if you would alter your
manners.

I will pray to God that he
should change them for me.

If you be wise, else nobo-
dy will lend you any thing
hereafter.

Thank you that you advise
me so kindly.

Now, and fetch my ru-
ler, for I want to rule my
self with it.

Now I am going.

Bring it to me in my cham-
ber.

You shall have it presently.

Nihil mali esset fateor; sed
nunc mihi non libet.

Tua igitur te libido regit.
Omitte me; cur molestus es?

Omitto sanè; sed audi unum
verbum. Non decet puerum
esse morosum.

Nec puerum decet esse tam
molestum.

Coll. 39. Rublius.
Lepusculus.

Quid fecisti de regulâ mea?

Reliqui in pergulâ superiore.
Cur eam reliquisti?

Oblitus sum.

Non recte factum; sed tu sic
ferè soles, si quid tibi fuerit
commodatum.

Piget me negligentia mea.

Non satis est dolere, nisi mores
mutare velis.

Deum precabor, ut mihi mu-
tare velit.

Si sapias, alioqui nemo tibi post-
hac commodare volet.

Habeo gratiam, quod me tam
amice monueris.

I, nunc petitem meam régula-
m; est enim ea mihi opus
adducendas in chartâ lineas.

Nunc eo.

Refer ad me in cubiculum.

Mox habebis.

Coll. 40. Emericus.
Baldus.

E. Why do you laugh to your self?

B. What is that to thee?

E. Because perhaps you laugh at me.

B. How came you to suspect so much?

E. Because you are a naughty boy.

B. Truly we are all naughty; but I am not worse than you.

Doth no body laugh then unless he laugh at some body?

E. I do not mean so: but he that laughs to himself (as I have often heard) is either a fool, or thinketh some mischief.

B. I know not whose saying that is; but whose soever it is, it is not always true; yet I take your Admonition in good part, and advise you too, as well as you do me, that you would have a care you be not suspicious: For fearful and suspected persons wish most for Death, as it is in our moral verse.

E. I remember it: Nevertheless I take your admonition in good part.

Coll. 41. Nathan. Mercurius

N. Whence come you?

M. From home.

Coll. 40. Emericus.
Baldus.

Cur solus rides?

Quid tuâ?

Quia fortasse irrides me.

Unde tibi orta est ista suspic

Quia malus es.

Omnes quidem mali sum
at ego te peior non sum.

Nemo igitur ridet, nisi aliquis
irrideat?

Non sic intelligo; sed qui
ridet (ut sæpe audiui)
stultus est, aut aliquid
cogitat.

Ista sententia cuius sit, nescio
sed cuiuscunque sit non
perpetuo vera; tamen
monitionem tuam in bona
partem accipio, teque
neo vicissim ut caveas
pitosus esse: Nam timidi
suspectis aptissima moralis
ut est in morali nostro
mine.

Mémini: Boni tamen coram
admonitionem tuam.

Coll. 41. Nathan. Mercurius

Unde venis?

Domo.

N.

What are they doing at your
house?

It makes no matter to you.
I confess it, but we use
commonly to ask our friends
thus, just as if we should
ask, *How do you? How go all
things with you?*

It doth not become one to in-
quire over much after ano-
ther body's matters.

I hold my tongue; but you
tell me to be over-wise re-
specting your Age.

I say nothing of my own,
I have heard it often.

I thank you, that you ad-
dress me so friendly; here-
after by God's blessing, I will
be heed of playing the fool.
You shall be wise by lit-
tle and little.

Coll. 42. Humbert. Platinus.

So, you sirrah, the master
here.

What then?

Look back at him.

Why so?

That you may put off your
to him, and salute him
as he comes.

It becomes me to do so, but
I was thinking of another
thing.

Would your peace.

Coll. 43. Pontanus. Marcus.

Whence came you?
From abroad.

Quid agitur domi vestra?

Nil tua refert.

Fâteor, sed familiâres sic rogâ-
re ferè solémus, perinde qua-
si rogémus. *Ut valetis? quo-
modo se vestrae res habent?*

De re alienâ nimium percontari non decet.

Taceo; sed, *videris mihi pro
etate nimis sapere.*

Nihil meum dico; id audi-
vi sæpe.

Habeo gratiam, quod me adeo
amice moneas; posthac, ad-
juvantè Deo, *cavebo ineptus
esse.*

Ita paulatim sapiens.

Coll. 42. Humbertus. Platinus.

Heus tu, præceptor adest.

Quid tum?

Rêspice ad illum.

Quamobrem?

Ut ei caput aperias & venien-
tem salutes.

Ita decet facere, sed *aliud co-
gitabam.*

Tace.

Coll. 43. Pontanus. Marcus.

Unde redis?

Foris.

- P. *What went you out for?*
 M. *To make water.*
 P. *What like weather is it?*
 M. *Misty.*
 P. *Doth it thaw?*
 M. *The frost doth so give again,*
that the snow begins wholly
to melt.
 P. *And what doth it rain too?*
 M. *I felt something drop from*
above.
 P. *Perhaps from the house-eaves*
as you went along.
 M. *Nay I know it was from*
the clouds, and if you do not
believe me, look yourself.
 P. *As if I may not believe you*
in such a small matter.
 M. *Why then did you seem to*
make a question?
 P. *That I might have a little*
more talk with you.
 M. *To what end serves that?*
 P. *To exercise the Latine*
tongue.
 M. *But in the mean time we*
oft speak idle words, from
which Christ hath com-
manded us to abstain alto-
ther.
 P. *You are quite mistaken in the*
meaning of the command-
ment.
 M. *Why say you so?*
 P. *Because it is not idle talk*
which hath reference to any
instruction, especially when
we treat of good and honest
matters; such as are the
work of God in natural
things.
 M. *Methinks you are in the*
right of it; and therefore I
am willing to be of your
mind.
 P. *But so much for this.*
- Cur exieras?*
Redditum urinam.
Qualis est cæli facies?
Nebulosa.
An régelat?
Sic resolvitur gelu, ut niv-
omnino liquecant.
Etiámne pluit?
Sensí aliquid supernè disillár-
Fortasse in transitu, stillicid-
tecti.
Imò è núbibus, scio; quod
non credes, vide tu ipsè.
Quasi ego tibi non credam in
tantillâ.
Cur igitur dubitâre videbâr-
Ut pluribus verbis tecum fab-
laler.
Quorsum id pertinet?
Ad Latinum sermônem ex-
cendum.
Sed interim sæpe otiosa ver-
dicimus, a quibus omni-
abstinendum Christus præ-
cepit.
Tot? erras viâ in præcepti-
tellectu.
Cur istud dicis?
Quia non est otiosus sermo
ad aliquam institutionem
fertur, præsertim ubi ag-
de bonis & honestis; quæ
sunt Dei opera in rebus
turalibus.
Videris mihi rectè sentire; et
inde facîle tibi assentior.
Hæc hætenus.

He must presently fall in hand
with another business.
Well, let us give over.

Instat nobis aliud negotium.

Agè definamus.

Coll. 44. *Trolleamus.*
Bolanus.

Coll. 44. *Trolleamus.*
Bolanus.

Do you know what a clock it
is?

Scin' tu quota sit hora?

I do not certainly; but I see
it is almost supper-time.

*Non certum scio, sed video in-
stare cœnæ tempus.*

Woe is me poor boy, I have
forgotten to go to my mo-
ther as she bad me.

*Me miserum! oblitus sum adi-
re matrem, quæ jusserat.*

Run, run, you will come in
time to sup at home.

*Curre, curre, opportunè venies,
ut cœnes domi.*

You do well to put me in
mind; I will go ask leave.

*Rectè mones, eo rogatum ve-
niam.*

Look you where's the Usher.
He is here in good time.

*Eccum hypodidasculum.
Optime adest.*

Coll. 45. *Rowland.*
Longius.

Coll. 45. *Rollandus.*
Longius.

What do you say of the pen-
nive which I bought you
three days ago; is it good
enough?

*Quid ais de scalpello quod
émoram tibi nudiustertius?
estne satis bonum?*

Yes indeed it is a very good
one; but (woe is me poor
retch) I had like to have
lost it.

*Imò verò est optimum; sed
(me miserum!) parum ob-
lit quin perdideram.*

Now now, what say you?
How came that to pass?

*Ehò quid ais? quomodo id ac-
cidit?*

As I came from abroad it
dropt from me in the street.

*Cùm redirem foris, inciderat
mihi in vico.*

Whence did it drop?

Unde exciderat?

Out of my sheath which I
indiscreetly left open.

*E theca mea, quam impruden-
ter apertam reliqueram.*

How did you get it again?

Quomodo recuperasti?

I set up a Siquis presently
at the gate; and after dinner
the boy of the sixth form

*Affixeram statim chartulam
valvæ januæ; post prandium
quidem puer sextæ classis*

brought it me again.

R. I wish they were all as faithful that find things that are lost.

L. Truly there are but few that will make restitution, if it be a thing of any value.

R. And yet *it is particularly commanded* by the word of God.

L. What else? for *it is a kind of theft if one keep another man's thing when it is found, if so be he know to whom it should be restored.*

R. But most men think they may lawfully keep whatsoever they find after it be lost.

L. Truly they are very grievously mistaken.

R. But (that we may return to our former speech) what gave you the boy that had found your pen-knife?

L. I gave him a Quince, and some Walnuts, moreover I commended him and advised him in a word or two, that he should do so always.

R. You have done very well; for so he may be more willing to restore a thing another time if he find it.

L. But what if you had lost it? I would have taken it in good part, and have bought me another.

R. Would you have taken it so patiently?

L. Verily not without some grief.

R. Therefore not patiently; but I will not press you too straightly.

L. We are no *Divines*.

mihi retulit.

Utinam omnes tam fideles essent qui res amissas repertunt.

Profecto pauci sunt qui restituent, si modo sit res alicuius pretii.

Et tamen id verbo Dei nominatim præcipitur.

Quidni? est enim furti species si quis rem alienam inveniunt retineat: modo sciat cui restituenda est.

At plerique putant se jure persequi quicquid amissum invenerint.

Errant illi quidem gravissime.

Verum (ut redeamus ad præceptum sermonem) quid disti puer, qui scalpetuum tuum invenerat?

Dedi sextantem, & nuces quot juglandes; laudem præterea & paucis admodum idem semper esse faciente.

Rectè fecisti; sic enim liberius reddat alias, si reperit.

Sed quid si perdidisses? Animo tulissem, & minus missem aliud.

Itane æquo tulisses animo?

Certe non sine aliqua molestia.

Non igitur æquo animo nolo te arctius urgere.

Non sumus *Theologi*. R.

What then ?

Young Grammarians.

And very unskilful ones indeed.

We ought so much the more diligently to pray to God ; that by his Gospel he would free us from the darkness of ignorance, wherein we have lived, and do live as yet.

Truly we should do that if we obey those holy admonitions, which we hear every day from the master, and at-times from the Preachers, the ministers of God's word. See how much the losing of my pen-knife hath done me good.

Because of that, I congratulate with you double ; first that I have bought it well of you ; and secondly that you have found it again after it was lost.

Thank you, my Rowland.

But the praise and thanks to our heavenly father. Amen.

Coll. 46. Mercarius.
Calvin.

It methinks, you are not so hasty, and indifferently. What if you mend me two or three pens ? May suffice you, if I mend you one for the present. What if they be new ones ?

Quid ergo ?

Grammaticuli.

Et quidem imperiti.

Tanto diligentius Deum precari debemus, ut per Evangelium suum nos liberet ab ignorantiae tenebris, in quibus versati sumus & adhuc versamur.

Id verò faciemus si sanctis admonitionibus pareamus quas audimus quotidie à præceptore, & sæpe à concionatoribus, divini verbi ministris.

Vide quantum profuerit nobis scalpelli mei amissio.

Ob eam rem tibi dupliciter congratulor ; primum quod tibi recte emerim ; deinde quod *amissum recuperaveris*.

Habeo tibi gratiam, mi Rowlande.

Quin patri nostro cœlesti sit laus & gratiarum actio. Amen.

Coll. 46. Mercarius.
Calvinus.

Mihi non videris *nimis occupatus*.

Mediocriter.

Quid si mihi exacuas duas aut tres pennas ?

Satis sit tibi, si unam acuere in præsentia.

Suntne novæ ?

- M. They are new ones indeed, but *ready for the mending.*
 For I have already *shaved them, I have cut off the tops and pull'd off the feathers.*
- C. Let me see them; truly they are *exceeding good ones, and very fit to write withal.*
- M. How know you that?
- C. Because they have a large quill, hard and shining; for *those that are soft and have a shorter quill are not fit to write withal.*
- M. I am glad I bought them well.
- C. That is not amiss; but for how much bought you them?
- M. I gave two farthings (or doits) for these three.
- C. Then you bought them for two deniers (or pennings or neghen-mankens a-piece.
- M. The matter is apparent.
- C. *It is but a small rate considering the goodness of the commodity.*
- Of whom did you buy them?
- M. Of a certain pedlar.
- C. They are sold severally and not so good, by this town merchants for (quicees, or) doubles a-piece.
- M. And yet they are sometimes bold to say they cost them more at *Lyons.*
- C. That is commonly the custom of merchants; for they get no profit, unless they lie abundantly, as *Cicero* saith,
- M. But go to, that I may stay you no longer, let us *min* what we have in hand.
- Novæ quidem; sed *paratæ que dum acuantur.*
 Jam enim *levigavi, ca* rescidi, *destraxi plumulac*
- Ostende: profecto sunt *opti*
 & ad scribendum *apti* *ssim*
- Undè istud nōsti?
 Quia sunt *caule amplo firmo*
nitido; nam molles &
caulem habent breviorum,
rum sunt ad scribendū
utiles.
- Gaudio me utiliter emisisse.
- Non abs re; sed quanti?
- Pro his tribus dedi *quadra*
duos.
- Singulas igitur binis emisisti *nariolis.*
- Res apparet.
Est vile pretium pro rei
tate.
- De quo emisisti?
 De quodam *circumforāto*
 Apud hujus oppidi *mercato*
singulæ & quidem minus
næ venduntur sextantib
- Et tamen audent interdum
cere pluris sibi constare
duni.
- Ea ferè est *mercatorum*
fuetudo; nihil enim pro
unt, nisi admodum ma
antur, ut ait Cicero.
- Sed age, ne te diutius rem
agamus quod instet.

I shall have dispatch presently; mind me diligently, that you may learn once.

I look very intently; but I had need of a little longer time.

That then shall be done in my chamber, if you will come and see me at any time.

At what time?

After the giving over the school, that is, at nine a-clock in a morning, or four in the afternoon.

Now you have two pens, well fitted (unless I be deceived) for your use.

You shall keep this third safe and sound for you against another time.

Take it you, if you please.

No, but keep it for yourself, I have enow brought me from home.

I give you all possible thanks; fare you well.

God keep you in safety. At heark you, *do not spare for my labour at any time.*

Do you also make use of me and any thing that is mine, if need be, as well as I do. gain farewell.

Cito expediero; aspice me diligenter, ut discas aliquando.

Aspicio intentis oculis; sed mihi opus esset spatio paulo longiore.

Istud ergo fiet in cubiculo si quando me velis invisere.

Quo tempore?

Post scholæ missionem, hoc est, horâ novâ matutinâ vel quartâ pomeridianâ.

Nunc habes duas pennas rectè (ni fallor) in usum tuum accommodatas.

Hanc tertiam in aliud tempus tibi integram servabis.

Accipe tibi si placet.

Quin tibi tervâ, domo adferuntur mihi tatis multæ.

Ago tibi quas possum gratias; Vale.

Incoiumè te conservet Deus.

Sed heus: ne parcas unquam labori meo.

Tu quoque & me & rebus meis vicissim utere, si quid opus fuerit.

Iterum vale.

Coll. 47. Puteanus.
Buerla.

Coll. 47. Puteanus.
Buerla.

Whence came you even now?

Out of the Kitchen.

What went you thither for?

To warm myself.

Unde veniebas modò?

E culina.

Quid illuc iveras?

Ut me calefacerem.

- P. I believe, *you had rather be in the kitchen, than in the school* ; had you not ?
 B. No wonder ; there is no fire in the school, as there is in the kitchen.
 P. Go thy way, thou art wise enough.
 B. I wish I were as wise in holy things, as in the care of my body.
 P. See you get wisdom.
 B. How ?
 P. By study, care, labour, and diligence.
 B. *I am not sparing of my labour.*
 P. You do well ; *but we must tarry a time* ; in the continuance whereof all things are done : In the mean time we must pray to God daily.
 B. You advise me fair : I wish he would promote our studies to the glory of his name.
 P. He will do it, if we go on diligently to worship him.

Coll. 48. *Puteanus.*
Capusius.

- P. *What are you musing with yourself, Capusius ?*
 C. I would willingly go home ; that I may recreate myself a little these few days with my mother.
 P. What hindereth that you cannot go ?
 C. The master will not give me leave.
 P. He takes a better order for you than you are aware of.

Tu, credo, *libentius es in cucina, quam in schola* ; nonne ?

Nihil mirum ; in schola non ignis, sicut in culina.

Abi, sapias.

Utinam tam sapiorem in divinis rebus, quam in cura corporis.

Fac sapias.

Quomodo ?

Studio, curâ, labore, & diligentia.

Non parco labori.

Recte facis ; *sed est tempus expectandum* ; cujus progressus fiunt omnia : interim precandus est Deus assidue.

Bene mones : utinam studia nostra promoveat in gloriam sui nominis.

Id faciet si pergamus eum colere diligenter.

Coll. 48. *Puteanus.*
Capusius.

Quid tecum cogitas, Capusius ?

Libenter irem domum ; ut in his diebus parumper recrearem cum matre.

Quid obstat quo minus eas ?

Præceptor non vult permittere.

Melius tibi consulit, quam ipse putas.

C. How

How?
 or in the interim you
 could lose much time, and
 when you came again, you
 could be sorry.
 Not I say true?
 Indeed it is so.
 Carry then, if you be wise.
I will take your counsel be-
cause I think it is good.
 I would not willingly give
 you bad counsel.
 And I wish what I persuade
 you to, may succeed well
 with you.
 I hope it will do so, God
 willing.

Coll. 49. *Martialis.*
Blancus.

How much money have
 you?
A farthing qu. but how
 much have you?
 Not so much.
 How much then?
 But one farthing.
 Will you lend it me?
 I have need of it.
 For what use?
 To buy paper.
 I will give it you again to-
 morrow.
 You shou'd have said with
 all, by the help of God.
 Our master teacheth us out
 of God's word, but *I cannot*
apply myself to it.
 See you do use yourself to
 it.
 How shall that be done?
 You must consider, that we so

Quòmodo?

Nam interea perderes multum
 temporis, & quum rediisses,
 tibi doleret.

Nonne verum dico?

Profecto, sic est.

Mane igitur, si sapias.

Parebo tuo consilio, quia mihi
 rectum videtur.

Nollem sciens malum tibi con-
 siliū dare.

Atque utinam quod suadeo su-
 cedat tibi prosperè.

Spero ita fore, Deo volente.

Coll. 49. *Martialis.*
Blancus.

Quantum habes pecuniæ?

Assēm cum semisse: tu vero?

Non tantum.

Quantum igitur?

Unicum assēm.

Vis mihi dare mutuo?

Est mihi opus.

In quem usum?

Ad emendam chartam.

Hodie reddam tibi.

Addendum fuit, Deo juvante.

Sic docet præceptor ex verbo
 Dei, sed non possum assues-
 cere.

Fac assuescas.

Quomodo id fiet?

Si sæpe cogites, nos à Deo sic
 depend

- depend upon God, that we can do nothing without his help.
- B. But give me good counsel.
- M. Such as I would have to be given to me.
- B. But (that we may return to our purpose) will you lend me that farthing?
- M. I wonder, that you ask to borrow, that have more than I?
- B. There is a scholar that comes this way, that offers a book to sell.
- M. And what then?
- B. I had a mind to buy it, because *he offers it cheaper than our bookseller.*
- M. Take it; but, I pray you how will you restore it so quickly?
- B. After supper I will go home and beg it of my mother.
- M. What if she should not give it you?
- B. *She will not stand upon it,* when I shall shew her the book.
- prendere ut nihil possumus ne ejus auxilio.
- Bonum mihi das consilium. Quale mihi dari velim.
- Sed (ut ad propositum redimus) dabis mutuo istam assen?
- Mirror te mutuo petere, plus habes quam ego?
- Est quidem scholasticus transiens, qui librum vellem ostentat.
- Quid tum?
- Cupiebam emere; quia *illud indicat, quam noster bibliopola.*
- Accipe; sed, quæso undè cito reddes?
- A cœnâ ibo domum ut à matre petam.
- Quid si dare nolle?
- Nihil cunctabitur cum libro ostendero.

Coll. 50. Montanus.
Eusebius.

Coll. 50. Montanus.
Eusebius.

- M. *How old are you?*
- E. Thirteen, as I have heard my mother say; but how old are you?
- M. Truly I am not so old.
- E. How old then?
- M. I want one year of you.
- E. You are twelve years old then.
- M. *It is an easy thing to guess.*
- Quot annos habes?
- Tredecim, ut a matre accepisti tu vero?
- Equidem non tot habeo.
- Quid igitur?
- Decem unus.
- Sunt ergo duodecim.
- In promptu est ratio.

But what year is your brother going on ?

The fifth.

What say you ? he can talk Latine already ?

Why do you wonder at it ? We have over a school-master at home, that is both learned and diligent ; he both teach us to speak Latine : He speaks nothing in English, unless it be for explanation sake of something ; moreover we dare not speak to our father, unless it be in Latine.

Do you never speak English then ?

Only with my mother, and that at a certain hour, when she bids us to be called to her.

What do ye with the Family ?

We have seldom any speech with the Family, and that only, as they pass to and fro, and yet the servants themselves speak to us in Latine.

What do the maids ?

If at any time we have need to speak with them, we make use of the vulgar tongue, as we are wont to do with my mother herself.

O happy boys ye, that are taught so diligently !

Thanks be to God, by whose blessing we have a father that takes care we should be so curiously taught.

Certainly the praise and honour of that matter is due to our heavenly Father alone.

But what do we ?

Sed frater tuus quotum agit annum ?

Quintum.

Quid ais ? jam Latine loquitur ?

Quid miraris ? semper habemus domi pædagogum & doctum & diligentem ; is semper nos Latine loqui docet : Nihil Anglicum effert, nisi aliquid declarandi causâ ; quinetiam patrem non audemus, nisi Latine alloqui.

Nunquam igitur Anglice loquimini ?

Solum cum matre, idque certâ quâdam horâ quum illa nos ad se vocari jubet.

Quid agitis cum Familia ?

Cum Familia rarus est nobis sermo & quidem tantum in transitu, & tamen famuli ipsi nos Latine alloquuntur.

Quid ancillæ ?

Si quando usus postulat, ut eas colloquamur, utimur sermone vernaculo, ut solemus cum ipsa matre.

O vos felices, qui tam diligenter docemini !

Est Deo gratia, cujus dono patrem habemus qui curat nos tam accurate erudiendos.

Certè ejus rei laus & honor unico cœlesti patri debetur.

Sed quid agimus ?

E. Now

E. Now I hear the Bills a calling.

M. Let us make haste then.

Jam audio recitari catalogum.

Ergo festinemus.

Coll. 51. Sylvius, Lewis.

Coll. 51. Sylvius, Ludovicus.

S. Why do you look so heavily upon it, Lewis?

L. I am sick.

S. What sickness is it?

L. I know not.

S. But nevertheless is your sickness troublesome to you?

L. Not very much, I thank God.

S. What pains you?

L. My head.

S. What, all your head?

L. No indeed.

S. What part then?

L. I cannot tell the name of it.

S. Is it the crown of your head?

L. It is not.

S. What then? whether the fore-part, or the hinder-part of the head?

L. This part of the head before.

S. It is the fore-part of the head then.

L. What shall I do then?

S. Rest you, and you will be well by and by.

For so I have heard of my mother, that there is no present remedy for head-aches than rest.

L. But there are sundry diseases of the head.

S. And perhaps sundry remedies; but what is more easy than to try that which I told you?

Quid tristis es, Ludovice?

Ægroto.

Quid morbi est?

Nescio.

Sed tamen estne gravis morbus?

Non admodum, gratia Deo.

Quidnam tibi dolet?

Caput.

Quid, totumne caput?

Non certe.

Quæ pars igitur?

Nescio nomen.

Estne vertex?

Non est.

Quid ergo? utrum sinciput, occiput?

Hæc pars anterior.

Est ergo sinciput.

Quid igitur faciam?

Quiesce, bene mox sanus eris.

Sic enim à matre accepi, nolum esse præsentius remedium capitis doloribus quam quietem.

Atque varii sunt morbi capitis.

Et varia fortasse remedia; quid est facilius quam tentare quod dixi tibi?

hope, it will not hurt me
make trial.

Where shall I rest?

your house, in bed.

My mother will not let me.

Yes, if you say you are not

that she will think that I
am able.

It may be so; but why do
you doubt to make trial?

It is good counsel.

Make use of it, if you will.
I shall truly.

Indeed, if you be wise.

Nothing else remains.

What is it?

I must get leave of the mas-

ter to him, and ask.

What if he will not give it

to me, he will grant it you
easily.

How know you that?

Because he is apt enough to
believe us, except them that
are sometimes deceived

never deceived him to my
knowledge.

I confidently then.

Now I go.

What do you hear, first be-

lieve you what you are to
do that you do not make a

mistake as you speak.

You advise me well;

but I am not come unprovided.

52. Paul, Timothy, and
Salomon the Judge.

Timothy, you come to me at
last; I thought somebody to

*Experire quidem nihil (ut spe-
ro) nocebit.*

Sed ubi quiescam?

Domi vestræ, in lecto.

Mater non sinet.

Imò, si dixeris te ægrotare.

Atque me putabit simulare.

*Fieri potest; sed quid dubitas
periculum facere?*

Bonum Consilium.

Utere, si vis.

Faciam profectò.

Enimverò, si sapias.

Sed unum restat.

Quid est?

Impetranda à præceptore venia.

Adi, & pete.

Quid si nolit dare?

Imò facillimè?

Quis scis istud?

*Quia satis est credulus nobis,
nisi qui aliquoties illum se-
fellerunt.*

Nunquam sciens illum sefelli.

Itò igitur fidenter.

Nunc eo.

*Sed heus, meditare quid sis
acturus, ne forte loquendo
hæreas.*

Bene mones;

Non accedam imparatus.

*Coll. 52. Paulus, Timotheus,
Salomon iudex.*

*Optatus mihi ades, Timothee,
quærebam qui mecum cer-
strive*

- strive with me ; but they all run to strive who can play ; but what say you ?
- T. What should I rather chuse than to *strive peaceably* with you about your studies ?
- P. But what subject do you desire to strive about ? About reading *Tully's Epistles* ?
- T. I had rather about *Cato*.
- P. Why so ?
- T. Because I want some lessons to get by heart out of *Tully*.
- For you know I have been sick almost two weeks.
- P. I do remember it.
- Would you have us say then the second book of moral Distichs ?
- T. It is too long for this hour.
- P. Why so ?
- T. Because we must play some-while, that we may exercise our body to preserve health.
- P. Let us say the third book then, because it is the shortest.
- T. But I will have somebody to be judge.
- P. Salomon is here ready at hand, who doth follow me for that purpose.
- T. Salomon, will you hear us then ?
- S. What are you to say ?
- T. The third book of moral Distichs.
- S. Will you not say by turns one after another ?
- T. Yes, either of us his Distich.
- S. But (that you may not mistake yourselves) boys, I will not hear you as a judge.
- tare vellet ; sed omnes lusus certamen currunt ; verò quid ais ?
- Quid ego malim, quam te de nostris studiis *pacifice tendere* ?
- Sed quid petis certandi argumentum ? an de repetenda *Ciceronis Epistolis* ?
- Malo de *Catone*.
- Quamobrem ?
- Quia restant mihi ediscere aliquot prælectiones de *cerone*.
- Scis enim me agrotasse duas hebdomadas.
- Memini.
- Vis igitur dicamus secundum librum moralium distichorum ?
- Est longus nimis in hanc horam.
- Quid ita ?
- Quia nobis aliquamdiu ludum est, ut corpus exercemus ad valetudinem conservandam.
- Dicamus ergò librum tertium quia est brevissimus.
- Sed judicem volo.
- Præsto est Salomon, quem cum rem sequitur.
- Vis igitur, Salomon, audire ?
- Quid dicturi estis ?
- Tertium librum Moralium distichorum.
- Nonne alternis dicetis ?
- Scilicet, suum uterque distichum.
- At pueri, (ne erratis) nolite audire tanquam iudex.

Why not?

Perhaps the one of my friends be offended with my sure.

Therein then will you be helper to us?

Will diligently mark both your mistakes in a little paper; and afterwards you will carry them to the master to know his mind.

What shall be done then? Shall I adjudge the victory to the reward to whether I shall think good.

You will be only our witness then?

Mean so.

Truly I think it would be a very good course.

And I like it passing well.

But there is one thing behind.

What is that?

Will you besides your apparent faults, have your stammerings noted?

The master's orders about this matter do require.

Give me a Book in my hand, that I may be more sure to observe.

Take my book.

Should I begin?

It is but fair, because I daresay you.

Salomon, hear me, I pray, diligently.

Do you have a care you do not negligently.

Reader, if thou this verse wouldst bear,

Rules of living well be to bear.

Thy learning store thy mind, do not to learn;

Cur non?

Ne forte meâ sententiâ alteruter amicorum offendatur.

In quo igitur nobis eris adiutor?

Notabo in chartula diligenter utriusque lapsus; deinde referetis ad præceptorem.

Quid tum fiet?

Ille, utri videbitur, & victoriam & præmium adjudicabit.

Eris igitur nobis tantum testis?

Sic intelligo.

Optima sane videtur mihi ratio.

Mihi quoque valde probatur.

Sed unum restat.

Quid est?

Vultisne præter lapsus manifestos, hæsitaciones etiam si notari?

Sic volent præceptoris leges super hâc re.

Date mihi librum in manum, ut certius observare possim.

Tene meam.

Incipiamne?

Æquum est, quia tu à me provocatus es.

Audi, quæso, Salomon, sed diligenter.

Tu vero cave dicas negligenter.

Hoc quicumque velis carmen cognoscere, Lector,

Hæc præcepta feres quæ sunt gratissima vitæ.

Instruè præceptis animum, nec discere cesses;

K

Without

Without it none can life from
death discern.

T. Thou shalt get good by't ;
but if thou it scorn,
Thou mak'st thyself, not me that
write forlorn.

P. When thou liv'st well, mind
not what lewd folk say :

It is not in our pow'r their
tongues to sway.

And thus they go on to the
end of the third book.

Coll. 53. Dennis,
William.

D. You are welcome home
William, when came you out
of the country ?

G. Yesterday afternoon.

D. What did your mother ?

G. As she took me along with
her, so she brought me back.

D. Did she not come on horse-
back ?

G. Yes, and that of an ambler
too.

D. But what did you ?

G. Do you ask me what ?

I was her footboy.

D. Was not the toil of the jour-
ney troublesome to you ?

G. There was no way difficult
to me, I had such a mind to
return to the city ?

Why do you ask ?

I was loth to come on horseback.

D. How far is your country-
house off hence ?

G. Four miles ; and those not
very long ones neither.

D. But enough concerning
your return.

Nam sine doctrinâ vita est
mortis imago.

Commoda multa feres ; sin-
tu spreveris illud,

Non me scriptorem, sed te
lexeris ipse.

Cum rectè vivas, ne cures
ba malorum :

Arbitrii nostri non est quid
que loquatur.

Sic pergunt ad finem usque
bri tertii.

Coll. 53. Dionysius,
Gulielmus.

Gratulor tibi réditum, Gu-
me ; quando redisti rur-

Heri post meridiem.

Quid mater ?

Quemádmodum illa me se-
duxerat, ita reduxit.

Nonne venit in equo ?

Et quidem totulário.

Tu verò ?

Quid rogas ?

Eram illi à pedibus.

Non tibi fuit molestus labo-
tineris ?

Nulla mihi fuit via diffi-
cile, adeò erat jucunda in
reditio.

Quid quæris ?

Noluissem eques venire.

Quántum distat hinc villa
tra ?

Quatuor milliaribus, in-
non admodum longis.

Sed jam fatis de reditu.

us now do something else. Nunc aliud agamus.
 ve you been mindful of Fuisse memor promissi tui ?
 our promise ?

you come again empty ? Num redisti vácuus ?
 I have brought as many Attuli uvárum quantum pótui
 grapes as I could.

How many then ? Quantum igitur ?

A little hand-basket full. Quasillum.

Whoo! a little basket full ! Hui ! Quasillum !

no body but your self Tibi igitur uni.

hen.

Yes, for us two. Imò nobis duóbus.

What ? so little for two ? Quid duóbus tantillum ?

The strength of my little boy Non poteram ferre amplius pro
 was able to carry no viribus corpusculi mei.

if I had been strong, I Quod si robustus essem, asini
 would have brought as ma- onus apportassem.

my mother was willing to Mater enim facile permittebat
 give me leave.

How could I wish that I Quám vellem adfuisse !
 had been there !

I and my Mother wanted Ego & mater te plúrimùm de-
 you exceedingly. siderávimus.

have a good heart ; for she Sed esto bono animo ; ea reli-
 hath left a servant in the quit famulum ruri, qui am-
 country, who will come plissimâ corbe onustus ve-
 laden with a very great niet : tum illa tibi dabit assa-
 basket full, and then she tim.

will give you good store.

Aha, now you say as I would Aha, nunc optáta loqueris, mi
 have you, my William. Gulielme.

us go home to our house. Eamus domum ad nos.

I hope you shall see our Videbis quasillum nostrum ad-
 basket whole yet. huc (ut spero) integrum.

O fine boy ! O lepidum caput !

I had a mind to go to sa- Nam & cupiébam ire saluta-
 te your mother, whom I tum matrem tuam mihi cha-
 love very well. rissimam.

Truly you shall do a thing Profecto illi gratissimum féce-
 that will be very acceptable ris.

to her.

Let us go then. Eamus igitur.

Col. 54. Anthony, Bernard.

- A. What are you musing on here all alone ?
- B. I bewail my misery.
- A. What misery is it that troubles you ?
- B. Wo is me poor boy ! see, we have changed our form, and I have no money to buy books.
- A. Doth not your father give you some ?
- B. He doth give me some indeed sometimes, but sparingly.
- A. He is covetous then.
- B. That doth not follow.
- A. What doth hinder him then that he doth not allow you money ?
- B. Poverty ! besides when I ask him, he wonders that we need so many books.
- A. That is no wonder, especially seeing he is poor ; but in the interim, have a good heart, and *do not trouble your self, I pray you.*
- I will endeavour that my father may help you :
- For he is willing to bestow upon the poor, especially upon those, whom he knows to be *given to their books.*
- B. O happy I, if God shall help me by thy means !
- A. I hope he will help you ; but do you in the mean time pray unto him diligently, that he would incline my father's mind towards you.

Col. 54. Antonius, Bernardus.

Quid hic solus cogitas ?

Deploro meam miseriam.
Quanam te afficit miseria ?

Heu me miserum ! ecce, transivimus classem, nec est hic pecunia unde libros emam.

Annon tibi dat pater ?

Dat quidem sed parce nimis

Est igitur avarus.

Non sequitur.

Quid igitur impedit, quod non pecuniam tibi suppeditet ?

Paupertas ! præterea, quod peto, miratur tot nobis esse libris.

Nihil mirum, præsertim quod sit pauper ; sed interim animo bono, nec te affligas.

Dabo operam, ut te juvet ter meus.

Libenter enim largitur pauperibus, præsertim iis quos vidit bonarum literarum studiosos esse.

O me felicem, si tuâ operâ Deus adjuverit !

Juvabit, ut spero : sed tamen precare illum diligenter, ut mi patris animus erga te affectum reddat.

advise me well; for (as I have often heard out of his sermons)

God alone that ruleth and directeth men's hearts.

It is just so.

Farewel good Antony, thou hast revived me.

And farewel thou also, Bernard.

I pray thee tell me, how much money want you?

If I had two Shillings, I should have enough for the present.

Hold your tongue; you shall find God ready to help you to morrow, I hope.

Recte mones; nam (ut sæpè audi vi è sacris concionibus.)

Solus est Deus qui hominum corda gubernat ac dirigit.

Ita res habet.

Vale mi Antoni, qui mihi animum reddidisti.

Tu quoque, Bernarde, vale.

Sed dic mihi, quæso, quantum nummorum tibi opus est?

Si duos haberem decusses abunde mihi esset in præsentia.

Tace, cras (ut spero) divinum auxilium senties.

Col. 55. Philip, Vultherius.

Col. 55. Philippus, Vultherius.

Where are you going now? Into the stove.

Why so?

Such a question to be asked? Do you not feel the cold?

What one of a hundred is there that doth not now feel when it is so bitter?

I had rather warm myself in the kitchen.

But the master hath forbid

I know that well enough; but I will ask leave.

Why will you not warm yourself in the stove?

Because it is neither pleasant nor wholesome to me.

How doth it hurt you.

The fumes of the Furnace offend my head, which is otherwise crazy enough.

Quò nunc is?

In hypocaustum.

Quid eò?

Hocceine rogandum est? - non frigus sentis?

Quotusquisq; nunc non sentiat, quum sit adeò acerbum?

Sed ego malim me in culina calefacere.

Atqui præceptor vetuit.

Non ignoro; sed rogàbo veniam.

Cur non vis in Hypocausto calefieri?

Quia mihi nec jucundum nec salutare est.

Quomodo te offendit.

Vapores clibani tentant mihi caput, quod alioquid infirmum satis habeo.

Whence it comes to pass that
*I am soon troubled with the
head-ach.*

V. I have been so too some-
times; but I have used my
self by little and little to
abide the inconveniences of
the stove.

P. And I shall (I hope) use my
self; but it is better to do
that in the afternoons, when
so great heat shall be abated.

V. But now it is not time to
play the Philosopher here
any longer; for my teeth
chatter with cold already.

Col. 56. Stratanus Theobaldus

S. What Trees are there in
your Garden?

T. We have a garden near the
City, in which are herbs
which we eat every day;
and besides there are two
orchards in our ground set
with several trees.

S. What herbs have you in
your garden?

T. My mother can better an-
swer you touching this mat-
ter. For she is often there,
either to sow, or to weed, or
to get something.

S. Yet tell me the names of
some herbs.

T. *It would do you but a little
good to reckon you up the
names, unless you saw the
things themselves.*

*But let us go about the business
in hand.*

S. May you go when you
please?

Unde fit ut facile ex capite la-
borem.

Ego quoque sic aliquando fui
sed paulatim assuefeci me
ad ferenda hypocausti in-
commoda.

Et ego (ut spero) me assue-
ciam; verum id præstat fu-
horis pomeridianis, ubi tan-
tus æstus deferbuerit.

Sed nunc tempus non est hi-
Philosophandi diutius; jam
mibi dentes frigore crepitant.

Col. 56. Stratanus, Theobaldus

Quæ sunt arbores in horto ve-
stro?

Hortum habemus suburbanum
in quo sunt ólera quibus ve-
cimur quotidie; præterea
sunt in fundo nostro bi-
horti variis arboribus.

In horto quæ sunt ólera?

De hoc mater melius respon-
dere posset. Nam illic sæpe
versatur, aut ferendi caulium
aut farriendi, aut aliquo
colligendi.

Sed tamen dic mihi aliquo-
ólerum nomina.

Parem prodesset nomina tibi re-
centere, nisi res ipsas videres.

Quin eamus in rem præsentem.

Potes ire quando libet?

T.

may indeed with my mother's leave.

pray thee, see that she may give thee leave : but on what condition, that *you take along with you.*

that shall quickly be done, but tarry for me here, I will come back again present-

that if she be not at home ? yet I will come and tell you this.

God speed you well.

Col. 57. *Præpositus, Caulonius.*

received money of my father to day, if perhaps you have need of any.

I need none now : but yet thank you very heartily, that out of your liberality, you offer me a kindness of your own accord.

For what one among a thousand is there will do it ?

I think but a very few ; yet you have often invited me with your kindnesses.

These have been so small that they are not worth the speaking of.

That is no small kindness which is done with a very good will.

With we could so prize God's benefits towards us, as we use to do men's.

I grant that we may more often and more diligently consider ourselves with that consideration.

Possum quidem matre permitte.

Fac amabo, permittat : sed eâ lege ut *me tibi comitem assumas.*

Id facillimè fiet ; *tantum hic me expectes, mox rediero.*

Quid si ea domi non est ? Tamen hoc tibi renunciabo.

Bene vertat Deus.

Col. 57. *Præpositus, Caulonius.*

Hodie pecuniam à patre accepi si tibi forte est opus.

Nihil nunc opus est mihi : sed tamen gratiam habeo maximam, quod pro tua liberalitate ultrò mihi offers beneficium.

Quotus enim quisque id faciet ?

Credo paucissimos ; tu me tamen non semel beneficiis provocasti.

Adeo parva illa fuerunt ; ut non sint commemoratione digna.

Non est parvum beneficium, quod ab optimâ voluntate profectum est.

Utinam Dei erga nos beneficia tam expendere, quam solémus hominum.

Faxit ille, ut in eâ cogitatione nos exerceamus, & læpius & diligentius.

P. Truly that is necessary, if we will have more often experience of his bounty.

Illud profectò necesse est
volumus ejus benignitatem
sæpius experiri.

Col. 58. Fatonius, Barbarius.

Col. 58. Fatonius, Barbarius.

F. *What are you doing?*

B. I am writing.

F. *What are you writing?*

B. I am writing out the master's dictates.

F. *What dictates?*

B. Yesterday's.

F. *What? was not you there?*

B. Yes, I was there; but I could not overtake the master as he dictated.

F. *What hindered you?*

B. Because I did not sit well enough.

F. *Came you too late then?*

B. Just so.

F. *Let me see your note-book; I will write it for you.*

B. *What shall I get by that?*

F. *I shall have writ it out sooner than you; and afterward we shall play together, as our master hath granted us leave*

Give me your book, I say.

B. *Truly I would do it with all my heart; but I dare not.*

F. *What are you afraid of?*

B. *The master's express command.*

F. *What express command do you tell me of?*

B. *Do you not know, that he hath forbidden any one to write for another without his leave?*

F. *I remember it very well; but how shall he know this?*

Quid agis?

Scribo.

Quid scribis?

Describo dictata præceptoris.

Quænam?

Hesternæ.

Quid? non aderas?

Imò aderam; sed non potui
magistrum dictantem
sequi.

Quæ res te impediēbat?

Quod satis commode non
sedebam.

Veneras ergo ferius?

Istud est.

Cedo commentarium tuum
ego met tibi scribam.

Quid faciam lucri?

Ego citius quam tu desce-
ram; post ludemus unus
concessit præceptor.

Da, inquam, libellum tuum.

Libenter id quidem facerem,
sed non audeo.

Quid times?

Edictum præceptoris.

Quod edictum mihi narra-

Nescis eum vetuisse, ne
sine permisso ejus alteri
scriberet?

Id ego probè meminisse; sed
de hoc sciet?

Do you ask ? when he calls
for writing to account to
send it, then I shall be
satisfied : for he knows my
mind.

Yes, we must neither cozen,
nor tell a Lye.

We are forbidden both by
the word of God.

What shall I answer the mas-
ter then, when he denies that
I have writ those things ?

I hope the matter will never
come to that pass.

I will not undergo so much
danger for all thy hoping.

Be upon it, you are too faint-
hearted you will never thrive.

But you perhaps are more
adventurous.

Do you write as much as
you will ; I will get me to
my play.

Get you gone, I pray you ;
I had writ one side already,
if you had not hindered me.

But in the mean time we
benefit something whilst we
talk in Latin.

Col. 59. *Quirinus,*
Romulus.

Is your father come to the
market to day ?

He came to speak to me to
day in the morning, when I
was but getting out of my bed.

Have you asked him no-
thing ?

Yes, money.

And hath he given you
some ?

For the present.

Rogas ? quum emendandi cau-
sa scripturæ rationem exigit,
tum captus ero : novit enim
manum meam.

Præterea neque fallendum est,
neque mentiendum.

Verbo Dei utrumque vetâ-
mur.

Quid ergo respondeam præ-
ceptorî ; quum ille negarit
me ista scripsisse ?

Non eò res evadet, spero.

Nolo tuâ spe tantum subire pe-
riculum.

Vah, nimium timidus es, nun-
quam rem facies.

At tu forsan audacior.

Tu igitur scribe quantum vo-
les ; ego ad ludendum me
confero.

Abi, quæso ; jam unam pagi-
nam descripsissem, nisi me
interpellâsses.

Ad interim aliquid proficimus,
dum Latine tabulamur.

Coll. 59. *Quirinus,*
Romulus.

Venitne pater admercatum
hodiernum ?

Hodie mane convénit me quum
adhuc me è lecto surgerem.

Nihil ab eo petiisti ?

Imò, pecuniam.

Et numeravit tibi ?

In presentia.

Q. How

Q. How much I pray you ?

R. Twenty-pence.

Q. O strange ! twenty-pence ?

How comes it to pass, that
he dares adventure so much
money with you ?

R. Because he knows that I
am a very good Husband,
Seeing, I *always give him an*
account to a farthing.

Q. But you had much ado to
get it perhaps ?

R. Nay I got it very easily and
with a good will too.

Q. O mild father !

R. Truly very mild.

Q. But (that we may hold to
the matter) what will you
do with that money ?

R. I will buy books and other
necessaries.

Q. Can you lend me some ?

R. I can, if you want it.

Q. Except I needed, I would
not ask.

R. How much would you have
of me ?

Q. Five-pence.

R. Take it.

Q. O kind heart indeed !

R. *There is not a true friend but*
he that helpeth his friend in
time, if so be he have where-
withal to help him.

Q. *A sure friend (as the Pro-*
verb saith) is tried in a
doubtful manner.

R. When will you restore
what you have borrow'd ?

Q. As soon as ever my father
shall come into this City.

R. When do you hope he will
come ?

Q. The next market day, to
wit, the eighth day of Octob.

Quantum obsecro ?

Viginti asses.

Papæ ! viginti asses ? Qui
ut audeat tibi tantum pec-
niæ committere ?

Quia novit me dispensatorem
frugum. Siquidem semper
reddo rationem usque ad
runcium.

Sed ægre fortasse impetrasti

Imò facillimè, atque adeo cum
gratiâ.

O mitem parentem !

Certè mitissimum.

Sed (ut ad rem) quid facis
istâ pecuniâ ?

Emam libros, & alia mihi
necessaria.

Potésne mihi aliquid mutuum

Possum, si modo eges. (dare)

Nisi egérem, non peterem.

Quantum vis à me accipere ?

Quinque asses.

Accipe.

O verè amicum animum !

Amicus verus non est, nisi qui
amicum juvat in tempore,
tamen habet unde juvet.

Amicus certus (ut est in proverbio)
in re incertâ cernitur.

Quando reddes mutuum ?

Ubi primum pater in hanc
urbem vénerit.

Quando venturum speras ?

In mercatû proximo, nempe
octavum diem Octobris.

The Master, The Boy.

Col. 60. Pædagogus, Puer.

What a Clock did you
wake to day morning?
yestern fore day; I know not
what a clock.

How awaked you?

Whose turn it was to call
this week, came with
an lantern; he knockt sound-
our chamber-door; one
lighted it; he that called us
lighted our candle; he
spoke upon us aloud; all
awaked.

Tell me in order what you
did from that time till
breakfast was ended.

Boys, hearken and mind
carefully, that ye may learn
to imitate this your school-
master.

Awaked, I got out of bed;
I put on my coat with my
doublet; I sat upon the
stool: I took my breeches
and my stockings; I put on

my shoes.

I put my breeches to my doublet
and my points:

I put my stockings about my
legs with my garter.

He told me about with my
belt.

I put on my cap.

I put on my gown: then, I
went out of my chamber
and came down below.

I drew water in the yard a-
gainst the wall.

I drew some cold water out of
a bucket.

Hodie manè quotâ horâ exper-
gefactus es?

Ante lucem; quotâ horâ nescio.

Quis te expergefecit?

Venit excitator hebdomadarius
cum laternâ suâ: pulsavit
duriter ostium cubiculi; qui-
dam aperuit; excitator ac-
cendit nostram lucernam;
clarâ voce inclamavit; ex-
perrecti sunt omnes.

Narra mihi ordine, quid égeris
ex illo tempore usq; ad fini-
tum jentaculum.

Vos pueri, auribus atque animis
diligenter attendite, ut dis-
catis hunc vestrum condisci-
pulum imitari.

Experrectus sum, surrexi è lec-
to; indui tunicam cum tho-
racæ; sedi in scabello; acce-
pi femoralia & tibiália;
utraque indui.

Calceos calceavi.

Femoralia ligulis astrinxi t ho-
raci.

Tibiália periscelide ligavi su-
per crura.

Cingulo me præcinxi.

Aptavi capiti pileolum.

Togam indui; deinde, egres-
sus cubiculo descendi infrâ.

Urinam in arcâ reddidi ad pa-
rietem.

Accepi aquam frigidam é situla.

I wash'd

*I washed my hands and my
Face: I washed my mouth
and my teeth.*

I wiped my hands and my face
with the towel.

In the mean time *the little bell*
rings for prayers.

We come together into the private hall, we pray together, we take our breakfasts in order from the *cook*, we eat our breakfast in the *dining room*, sitting quiet without noise or stir; those whom I heard talking fondly, or speaking idle words, or else saw playing the wantons, I admonished friendly; those that did not obey my admonition, *I told the monitor of, that he might set them down.*

P. Was nobody set to look over you, whilst you got your breakfast?

Pe. Yes the Usher.

P. What did he do in the mean time?

Pu. He walkt along the middle
of the hall, holding a book
in his hands, and wishing
the monitor withal to *set
down them that prated fondly.*

P. May not one speak a word then?

Pu. Yes one may ; but they are wont *to be set down* who talk long, and in many words fondly, and without any benefit.

But all may discourse pleasantly amongst themselves concerning good and honest matters, yet so as it be done modestly, *without any noise or contention.*

Manus & faciem laui:
dentes colui.

*Detergi mantili manus et
ciem.*

Interea signum ad preces
tintinnabulo.

In aulam privatam conven
precamur una, accipimus
dine jentacula à famulo
linario, jentamus in triclinio
sedentes quieti sine murmuribus
& strepitu ; quos audivimus
epté garrientes, aut verba
quentes otiosa, aut etiam
scivientes vidi, amice ad
nui : qui non parvèrunt
monitioni detuli ad obsequium
torem, ut eos notaret.

*Nemone vobis praeerat,
jentarétis ?*

Imò hypodidáscalus.
Quid agebat intérea?

Ille per mediam aulam ambulabat tenens, librum in manibus, & idemdem mores observatorem, ut notares neptè garrientes.

Nullumne igitur tunc licet en-
tere?

Imò licet; verum ii demum
tari solent, qui diu & multa
verbis inepte, & sine
fructu confabulantur.

Cæterum licet omnibus ju-
dos inter se tractare tem-
nes de bonis & honestis
bus, dum tamen id mode-
fit, *citra clamorem & in-
tentionem.*

us far have you satisfied
you shall tell me the
after dinner, unless any
ness intervene.

now go into the Hall to
ner, lest we make the
er tarry for us.

heard the Bell ring just

rang in good time.

Col. 61. *The Master,
The Scholar.*

here did you end your
before dinner?

then I would have made
end about breakfast, you
interrupted me, Master.

so on therefore to tell the
in order.

hilst we are making
end of our breakfast, *the
nd peal rings*, every one
es his books; we go in-
the common-hall.

bills of every form are
ed, *as the custom is*;

that are there, *answer to
r name.*

ke answer too.

that are away are noted
the monitors in their bills.

the bills have done call-
the master goeth into
pew to pray.

ads us to mind, and then
prayeth publickly.

he hath prayed, he saith,
you every one into his
ring place.

all come together, I also
me with my school-fel-
ls;

Hactenus satisfecisti mihi; cæ-
tera narrabis à prandio nisi
aliquod negotium intervène-
rit.

Eamus nunc in aulam ad pran-
dium, ne Magistro in morâ
simus.

Audi vi modo signum dari.

Opportunè datum.

Col. 61. *Magister,
Discipulus.*

Ubi finivisti narrationem ante
prandium?

Quum vellem finem imponere
de jentaculo, tu me interpel-
lasti, Præceptor.

Perge igitur narrare ordine ré-
liqua.

Dum jentandi finem fecimus
*datur publicum signum poste-
rius*; sumit quisque libros;
imus in aulam communem.

Recitantur *de more* catalogi
singularum classium;

Qui adsunt, *ad nomen respon-*
dent.

Ego quoque respondeo.

Absentes notantur in catalogis
ab ipsis nomenclatoribus.

Finitâ catalogorum recitatione
ludimagister pulpitem ascen-
dit, ut precetur.

Jubet nos attentos esse, tumque
públice precâtur.

Ubi precatus est, recipite, in-
quit, vos in suum quisque
auditorium.

Conveniunt omnes, Ego item
venio cum meis condiscipu-
lis;

I sit in my place.

The master comes in.

He enquires concerning them
that are away.

And then he sits in his seat, and
bids the Author's writing to
be read up.

We say three and three with a
loud voice, as we use to do
every day.

Then he bids us construe.

Some of the more ignorant
sort read one by one.

We other-some say three and
three, and that by heart.

Except him that goes orderly
before us, repeating the ve-
ry words of the Author.

At the last, the master exacts
the English signification of
the words.

The better scholars, to whom
he giveth that in charge by
name, make answer.

I also being commanded by
him do answer; he com-
mends them that answer
well; of the number of
whom (*be it spoken without
boasting*) I was one.

Afterwards he commandeth
every part of speech to be
orderly *parsed according to
Grammar rule.*

Last of all, he doth openly
appoint, what is to be re-
peated after dinner.

When it hath struck eight of
clock, he commands us to
prayer: which when it is
done, he adviseth us to do
diligently what we have to
do; at the last, he dismis-
seth us.

As he looks upon us, we go

Sedeo in loco meo.

Præceptor ingreditur.

Inquirat de absentibus.

Deinde sedet in cathedra
& jubet pronuntiari an-
scriptum.

Pronunciamus terni clari-
ce, ut solemus quotidie
(pretatio)

Tum jubet ut reddamus
Aliquot ex rudioribus le-
singuli.

Nos alii reddimus terni,
memoriter.

Præter eum qui verba ipsa
rhoris præit nobis ordin-

Tandem præceptor exigit
glicanam verborum in-
cationem.

Doctiores, quibus nomi-
id præcipit, respondent.

Ego quoque; jussus ab eo re-
deo; laudat ille qui
responderint; de quorum
mero ego (*quod sine ju-
tia dictum sit*) unus erat.

Postea jubet singulas orationes
partes ordine tractari ad
tionem Grammaticam.

Postremo palam præcepit
quid sit à prandio redi-
dum.

Audita horâ octavâ, præcepit
nem imperat; qua
monet ut officium sedula-
ciamus; tandem nos
facit.

Eo spectante, eximus ordin-

in order, and without
and we depart merrily.
have I given you con-
? abundantly.
th it like you that about
er time I do the same
erning the other passa-
of this day?
ere will be no need.

ol. 62. The Master,
The Boy.

me hither, Charles.
am here master.
hat do your two school-
ows do?
he Usher is yet teach-
them.
t have you already said
r the words of your les-
against to morrow
ning?
have said it.
ell enough.
ell enough, I thank God.
o hath heard you?
he head Master.
s well; but there is one
g I would advise you of.
ould be glad to hear it.
u must often think, how
h you are beholden to
the giver of all good
gs, that bestowed upon
both wit, and so good a
ery.
hat do not I owe to him,
hath given me all things?
hearle some of his chief
efits, as I have sometimes
ht you.

sine strepitu, lætique disce-
dimus.

Satisne tibi feci, præceptor?

Cumulatissime.

Placérne tibi ut sub cœnæ
tempus idem faciam de re-
liquis hujus dei actiõibus?

Nihil opus erit:

Col. 62. Pædagogus,
Puer.

Ades, Carole.

Adsum, præceptor.

Quid agunt duo condiscipuli
tui?

Adhuc docentur à subdoctore.

Tu vero jamne pronunciasti
contextum prælectionis in
crastinum mane?

Pronunciavi.

Satisne recte.

Satis, gratia Deo.

Quis te audivit?

Ludimagister.

Bene habet; sed est quod monere
te velim.

Ego istud audire percipio:

Sæpenúmero cogitandum tibi
est, quantum debeas bono-
rum omnium largitori Deo,
qui & ingenium & memori-
am tam felicem tibi dederit.

Quid illi non debeam, qui mi-
hi dedit omnia?

Dic aliquot ejus beneficia præ-
cipue, quemadmodum dó-
cui te aliquando.

Pa. That

Pu. That heavenly father hath given me a body, a soul, life, a good mind, good parents, that are wealthy, noble, well affected towards me, and that not only supply me abundantly with all things necessary for this life, but also (which is *the greatest thing by far*) take order that I be so diligently brought up in learning and good manners, that nothing further can be required.

P. You have spoken all those things very truly, but you have omitted one thing which is an especial blessing of God.

Do you know what it is?

Pu. *Let me bethink myself a little.*

P. *Bethink yourself at your leisure.*

Pu. Now I remember it.

But for the greatness of the thing, I know not how to express it.

Pu. Yet express it as you can.

Pu. I think of it again & again.

P. Speak at last.

Pu. The blessings of God Almighty towards me are innumerable, in body, in mind, in outward things; but none can be said or thought to be greater than that he hath freely given me his only Son, who hath redeemed me a most miserable sinner, and captive under the tyranny of Satan, and destinated to eternal death, and that by his most cruel and shameful death in the world.

Dedit mihi cœlestis ille corpus, animum, vitam, et bonam, parentes bonos, locupletes, nobiles, benega me effectos, & qui modo suppeditant mihi piose omnia ad hanc vitam necessaria, sed etiam (quod est *longè maximum*) me in literis, bonisque moribus tam diligenter instituentur, ut nihil sit præterequirendum.

Verè omnia ista dixisti, sed unum prætermisisti, quod singulare Dei beneficium.

Scin'tu quid sit?

Sine me paulisper cogitare.

Otiosè cogita.

Nunc ego reminiscor.

Sed pro magnitudine rei, quod quibus verbis id potest exprimere.

Dic tamen quo poteris modo.

Cogito etiam atque etiam.

Dic tandem.

Innumerabilia sunt Dei Opera. Maximi erga me beneficia corpore, in animo, in ceteris rebus, sed nullum magis nec dici nec cogitari potest quam quod Filium suum unicum gratis mihi dedidit, qui me miserrimum peccatorem, & sub Satanæ rannide captum, ac morte æternæ destinatedum redemit, idque morte sua omnium crudelissima, & maxime nominiosa.

on have spoken well enough, and almost in so many words as I have taught at other times.

Hath God bestowed this great a benefit upon you?

Yes indeed.

Upon whom besides?

Upon all, how many forer believe the Gospel faithfully and truly.

Then, produce a place out of St. John's Gospel to that purpose.

God so loved the world, that he gave his only begotten Son, that every one that believeth in him, should not perish, but have everlasting life.

God sent not his Son into the world to condemn the world, but that the world might be saved by him.

That believeth in him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

This is ----

though so far; but whose words are those?

Christ's, speaking of himself.

Whom doth he speak to?

Nicodemus, who came to him by night.

Christ himself our alone favour grant that you may sit more and more in the knowledge of him.

He will, I hope.

Satis aptè dixisti, & totidem ferè verbis quot aliàs te docueram.

Sed nunquid Deus tibi uni hoc tantum beneficium præstitit?

Minime verò.

Quibus præterea?

Omnibus, quotquot Evangelio fideliter ac verè crediderint.

Agè, profer locum è Sti. Johannis Evangelio, in eam sententiam.

Sic Deus dilexit mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum, non pereat sed habeat vitam æternam.

Non enim misit Deus Filium suum in mundum, ut condemnet mundum, sed ut fervetur mundus per eum.

Qui credit in eum, non condemnatur; qui verò non credit jam condemnatus est, quia non credidit in nomen unigeniti filii Dei.

Hæc est autem----

Hactenus fatis; sed cuius sunt verba ista?

Ipsius Christi de seipso loquentis.

Quem alloquitur?

Nicomedum, qui ad eum nocte venerat.

Faxit ipse Christus unicus Servator noster, ut magis ac magis in ipsius cognitione proficiamus.

Faciet, spero.

P. Go on then chearfully, as you have begun, which God prosper to the glory of his name.

Pu. I pray so too.

P. Let us go to supper.

Col. 63. *The Monitor,*
A Boy.

O. You never mind your book.
When will you be a scholar?

P. That will come to pass in time, by God's assistance.

O. You say well; but in the interim you must take pains.

P. But I am not a ploughman.

O. How! do you jeer me?

As though to take pains were the same as to go to the plough.

P. I know it is not the same.

O. Why then did you make such an answer?

Is not that to jeer?

P. And yet there is no harm in laughing, seeing it is a thing natural to all men.

O. Do you go on to trifle?

P. *What I have said is true,*
and to speak truth is not to trifle.

Why do you find fault with me when there is no cause?

O. I have cause to reprove you.

P. By what right?

O. Because you know that *ridere* to laugh, is usual for *irridere* to mock; and yet you have conceived it so, as if I had spoke of laughing.

*Perge igitur, ut in cephis
criter, quod bene ve
Deus in gloriam sui nomi*

Ita precor.

Eamus cœnatum.

Col. 63. *Observator,*
Puer.

Tu nunquam studes.

Quando eris doctus?

*Id fiet progressu temporis,
juvante.*

*Rectè dicis; sed interim
randum tibi est.*

Atqui ego non sum arator.

Etiam rides?

*Quasi laborare idem sit
arare.*

Scio non idem esse.

Cur ergo sic respondisti?

Nonne istud ridere est?

*Et ridere non est malum,
sit naturale omnibus ho
nibus.*

Pergin' tu nugas dicere?

*Quod dixi verum est, &
rum dicere non est nuga*

Cur me immeritò reprehendi

Jure te arguo.

Quo jure?

*Quia non ignoras ridere
irridere ultimum esse,
tamen sic accepisti, de
sim loquutus quali.*

I make good my own
 Je, what harm do I?
 o you go on then in your
 borneness?

*you shall be set down in
 earnest.*

Pray you, be not angry
 with me good, *Martin*.

I am not angry, but I do
 my office.

But, I pray you, hear me.
 What should I hear? your
 words?

Hear me, I say; I will not

*Speak in short, I have busi-
 ness elsewhere.*

First of all, when you ad-
 vanced me I was not idle.
 What then?

I did nothing, was you
 idle?

I was not; if I might say
 of your leave.

How can that be?

I will tell you although
 you understand this better
 than I.

Nothing, as it did make
 me; yet I thought of some-
 thing.

Tell me that plainlier.

When you make verses,
 often meditate a good
 deal together, as if you
 were idle: although you are
 never less idle.

You are too witty for your

though you are not idle to
 yourself (as you say) yet
 that saw you might
 see otherwise.

I was by myself.

Si defendo causam meam, quid
 mali facio?

Pergis igitur esse pertinax?

Profecto sermō notāberis:

Ne quæso, mihi irascaris, mi
Martine.

Non irascor, sed Officium me-
 um facio.

Sed audi, quæso.

Quid audiam? tuas nugas?

Audi, inquam; non mentiar.

*Dic breviter, est mihi alibi
 negotium.*

Imprimis, cum tu me monuisti,
 non eram otiosus.

Quid ergo?

Si nihil faciebas, nonne otio-
 sus eras?

Non eram? *pace tuâ dixcrim.*

Quid potest id fieri?

Dicam tibi, etsi tute melius
 hoc intelligis, quam ego.

Nihil faciebam, ut apparebat;
 sed tamen cogitabam ali-
 quid boni.

Declara istud mihi.

Quum tu facis versus, sæpe
 meditāris diu, quali sis o-
 tiosus: quamvis nunquam
 sis minus otiosus.

Pro ista ætate nimis acutus es.

Etiamsi tibi (ut ais) otiosus non
 eras, tamen qui te viderent,
 possent aliter judicare.

At solus eram.

L 2

O. True,

- O. True, but some might have come upon you in the mean time.
 To conclude, you do not confess your fault.
- P. If there was any fault, it was, that at the first fight I seem'd to you to be idle, when indeed I was not.
- O. *I ask nothing about that, but what answer do you make concerning your mocking?*
- P. Truly I said nothing with a purpose to mock.
- O. What then?
- P. I jested, believe me.
- O. To what end?
- P. That by talking a little, I might learn something of you.
- O. *I am not one that can teach you many things.*
- P. Nay, I have oft-times learned a great deal of good by you.
- O. What will you conclude then?
- P. That you pardon me, seeing *I have done nothing, as you see, with an evil intention, that I know of.*
- O. Well I pardon you, because you seem to me to be *sincere and open, and I never found you a liar yet.*
- P. I thank you most sweet Martin.
- Verum, sed póterant aliter intervenire.
- Dénique, non fatéris culpam.
- Siqua fuit culpa, in eo fuit quod primo aspectu videri tibi esse in ótio, quum res rá non essem.
- In eo nihil requiro: sed de risione quid respondes?
- Certè nihil dixi irridendi modo.
- Quid igitur?
- Jocabar, crede mihi.
- Quorsum?
- Ut paucis verbis fabulam quid ex te addiscerem.
- Non is sum à quo multa doceriqueas.
- Imo tecum multum boni didici.
- Quid tandem vis concludere?
- Ut mihi ignoscas, quando vides, malo animo nihil cavui, quod equidem sciam.
- Agè, ignosco, quia videris mihi candidus & apertus, que adhuc vidi te mendacem esse.
- Ago tibi grátias, Martine viissime.

Col. 64. N. O.

Coll. 64. N. O.

N. Do you go into your own Country then?

Ergóne abis in pátriam?

am constrained to go ;

ing sent for by my father.

re you never to come a-

in ?

o, I hope.

When are you to go ?

o-morrow I think.

Will you thus forsake me

m ?

must needs do so.

o is me poor Boy ! where

when shall I find such

friend ? such a compa-

n-in my studies ?

o not grieve, be of good

fort. God will give you

better companion.

ruly I know he can do

but I can scarce hope for

o dot take on so much, I

y you ; for our friend-

o is not like to die by

separation of our bo-

s, but it will rather in-

ase more and more ; and

ng absent in body, we

l be present in our

ds.

? the Letters that we

l to and fro, how great

re do you hope they will

re ?

? because by that mu-

l longing our love shall

ome more pleasant ?

hey are all likely things

h you say, but in the

n time my grief is not

aged.

as ! forbear weeping.

cannot for sorrow.

o you so ? do you think

I am less grieved ?

at what would you do ?

Cogor abire, nempe accersitus

à patre.

Nunquámne es reversurus ?

Non, spero.

Quando profecturus es ?

Crastino die, ut opinor.

Siccine igitur me relinques ?

Ita necesse est.

O me miserum ! ubi & quan-

do amicum talem reperiam ?

talem studiorum meorum

socium ?

Ne doceas, esto animo bono ;

melio rem dabit tibi Deus.

Ille quidem potest, scio ; at

ego vix sperare possum.

Noli, obsecro, te affligere tan-

topere ; nec enim hac sepa-

ratione corporum interitura

est amicitia nostra, quin pó-

tius accrescet magis ; & ab-

sentes corpore, præsentés

animis erimus.

Quid ? Epistolæ quas ultro ci-

troque dabimus ; quantam

vim speras habituras esse ?

Quid ? quod mútuo illo desi-

dério amor ipse noster fiet

jucundior ?

Verisimilia sunt quæ dicis om-

nia, sed interim non lenitur

dolor meus.

Ah ! réprime láchrymas.

Non queo præ dolore.

Siccine agis ? an putas me mi-

nore dolore tangi ?

Sed quid agas ?

We must obey God's will.

O. Now, I pray you, *recollect yourself*; and provide yourself rather to eat your supper merrily.

We shall talk more after supper.

N. *O what a heavy parting is this!*

Col. 65. Messor, Valensis.

M. Do you not remember that our Master doth so often put us in mind of avoiding bad company?

V. I remember it very well indeed.

M. Yet you sometimes make use of his admonitions carelessly enough.

V. Wherein do I seem to you to neglect them?

M. I will tell you, so you do hear me attentively.

V. Tell me, I pray you; I will hear you very attentively.

M. Will you never take heed of that *Cheater*?

V. Why should I take heed?

M. Lest you be infected by him; for you know he is *as bad as bad can be*.

V. But I do not follow him of myself.

He runs to me where ever I am.

M. Verily, because he knows you have something to give him, and that you give him willingly and often.

Divinae voluntati parendum
Nunc ipse recollige, obsecro
ac potius ad hilariter cœnandum te para.

Pluribus à cœnâ colloquendum.

O quàm triste divortium!

Col. 65. Messor, Valensis.

Non meministi præceptum
tam sæpe monere nos de
giendis pravis sodalibus?

Eho! verò probè meministi.

Tamen alicubi satis negligenter
uteris ejus monitis.

In quo videor tibi ea negligenter.

Dicam tibi, modò attentè
audias.

Dic, obsecro; audiam attentè.

Nunquam vis cavere ab
Impostore?

Cur caveam?

Nè illius contagione deperdis;
nostri enim estis periculum.

Atqui non sponte sequor.

Ad me accurrit undique.

Nimirum, quia novit te
re quod des, & dare
ter ac sæpe.

What then do you persuade me to do?

say once to him both in earnest, and as it were with an angry mind, what would I have, friend? Why do you follow me every where? Every one cries out that you are a very knave; insomuch that they will not keep you company.

Therefore, I pray you, let me alone hereafter, lest I come to be openly whipt for my sake.

What if he will answer any thing to the contrary?

Break off discourse with him, and get you from him quickly.

Thank you, that you advise me so faithfully.

Col. 66. G. H.

Will you remain in that ignorance?

And forbid.

What will you do then?

I pray you give me some advice about the matter.

I pray to God very oft, from your heart; then I am always attentive, that is, I am diligently whatsoever I ought, whether the magistrates speak, or your school-masters say any thing; lastly, I am careful to maintain civility.

Quid igitur mihi faciendum suades?

Dic semel & serio, & quasi animo irato, quid vis, amice? cur me ubique sequeris? omnes clamitant te esse pessimum; adeo sodales tui esse nolunt.

Proinde mitte me posthac, quaeso, ne tua causa virgis palam cadat.

Quid si velit aliquid contra respondere?

Abrumpe illi sermonem, teque recipe celeriter.

Ago tibi gratias, quod me tam fideliter monueris.

Col. 66. G. H.

Visne permanere in ista ignorantia?

Avertat Deus.

Quid facies igitur?

Da mihi super hac re consilium, quaeso.

Imprimis Deum sapissimè & ex animo precare; deinde semper attentus esto, hoc est, diligenter, audito quidquid docetur, sive praeceptor loquatur, sive aliquid reddant condiscipuli tui; postremo, charitatem diligenter cole.

H. By what means?

G. Neither hurt, nor offend any body; envy no body; hate no body: but on the contrary, love all men like brethren; and do well to all Men as much as you are able.

H. What will those things do me good towards the profiting at my studies?

G. Very much,

H. How?

G. For so God will enlighten your understanding, and increase your memory and other gifts of the mind; to conclude, he will so promote your studies, that you may every day make a greater progress in them.

H. Truly, you give me very good counsel; I wish I may be able to use it continually to God's glory, and to requite you once.

G. I do not desire that you should requite me on that fashion with any other favour, but that you often praise God, and always follow honest studies, and that so you may come at last to the height of learning,

Col. 67. Castellanus,
Messardus.

C. What have you done for these fifteen days?

M. I tended upon my Mother, who was very sick.

Quibus modis?

Neminem neque lædito, que offendito; neminem videto; neminem odio habeto: sed contra omnes diliges tanquam fratres; et ne omnibus quod potest facito.

Quid illa mihi conferant studiorum profectum?

Plurimum.

Quomodo?

Sic enim Deus tibi illuminat ingenium, memoriam cæteras animi dotes augmen-
tatur, et denique, studia tua ita movet ut majorem in eis progressum indies facias.

Consilium mihi sanè datum: utinam in Deum gloriam uti persequi valeam, tibi que aliquando referre gratiam.

Non opto ut mihi aliud pro eo more referas, nisi ut unum sæpenumerò laudem diuque honesta semper sequaris, atque ita ad nostrarum literarum cognitionem tandem pervenias.

Col. 67. Castellanus,
Messardus.

Quid egisti per hos quindecim dies?

Ministravi Matri, quæ tertio ægrotabat.

ay you so?

is to indeed.

What disease was she sick

tertian ague.

ath she recovered?

he begins to recover by
le and little, God be
anked.

Who cured her?

The chief Doctor.

Who is he?

God himself.

make no question of that,
t by whose means?

Mr. *Sarasin*'s.

is accounted a very great
ctor of *Physick*.

His excellent cures do
ove that every day.

What remedies did he use
curing your mother?

Medicines.

understand that well e-
ough, though you say no-
ing.

tell me plainly, what me-
cines were those?

let me call myself to mind
little while.

do let you; say at last
hat you remember.

remember but two names,
ysters and *potions*.

What good do those do?

Ho, you fool, you ask, as
I studied Physick.

therefore if you desire to

now any more, do you

yourself enquire rather of

them that profess such

things, that is, of *Physici-*
ans and *Apothecaries*.

I pray you be not angry with

Ain tu?

Sic est profectò.

Quo laborabat morbo?

Febre tertinâ.

An convâluit?

Paulâtîm convalescit, grâtiâ
Deo.

Quis sanâvit eam?

Medicòrum summus.

Quis ille?

Ipse Deus.

De hoc nihil dubito; sed cu-
jus opêrà?

Domini *Sarasin*.

Is habetur *maximi nominis in*
medicinæ professione.

Id quotidie probant egregiæ
curationes ejus.

Quibus remédiis utebâtur in
curandâ matris tuâ?

Medicamentis.

Satis istud intè ligò, étiam te
tacente.

Sed dic planè, quæ fuerint ista
medicamenta?

Sine me aliquantisper recorda-
ri.

Sino; dic tandem quæ remi-
nisceris.

Duo tantum nòmina mihi oc-
currunt, *clysters* & *potiones*.

Quid ista cònterunt?

Eho, inepte, ita rogas, quasi
ego *medicinæ operam dederim*.

Itaque si cupis amplius scire,
quære tu tuipse ab iis potius
qui ista pròstentur, hoc est
à *Médis* & *Pharmacopólis*.

Ne mihi succenseas, oro.

M. Why

- M. *Why are you so busie to ask?* Cur tu es adeo curiosus?
- C. That I may always learn something. Ut ediscam semper aliquid.
- M. But have a care in the mean time you be not called a *Busie-body*. At vide interim ne voceris contator.
- C. Yet hear me too a few words. Audi tamen item pauca.
- M. Say on. Loquere.
- C. How long hath your Mother been sick? Quamdiu ægrotavit Mater.
- M. Almost two weeks. Ferè duas hebdomadas.
- C. In the mean time where was your Father? Interea ubi erat pater?
- M. He was gone to *Lyons* to the Mart. Profectus erat Lugdunum mercatum.
- C. But you, at what a clock came you again to School? Sed tu, quâ horâ redisti Gymnâhium?
- M. To day morning. Hodie manè.
- C. Have you deliver'd your excuse to the Master? Deditine excusationem ceptori?
- M. I have deliver'd it. Dedi.
- C. What answer did he give you? Quid tibi respondit?
- M. It is well done, quoth he. But where was you? Factum bene inquit. Tu ubi eras?
- C. I went yesterday into the Country with my Uncle. Hesterno die rus iveram cum Patruo.
- M. Come on, let us see what we are to say at two a clock; for I am now after a sort a new scholar. Age, videâmus quid sit reddituri horâ secundâ; ego quodammodo nunc vus sum discipulus.

Col. 68. *Grangerus, Torquet.*

- G. *Will you go to make water?*
- T. *I have made water at my own leisure.*
- G. Let us go together, I pray you, that we may talk a little.
- T. Hold your tongue, you fool, unless you would be com-

Col. 68. *Grangerus, Torquet.*

- Vixne ire mictum?*
- Satis otiosus minxi.*
- Eamus unâ, quæso, ut parum fabulémur.
- Tace, inepte, nisi vis cufâri, non est fabulâre.

ned of, it is no time to
; should you not have
e water, when you got
breakfast?
ould, but I forgot it.
then by yourself, with
Master's good leave;
be not hereafter so for-
ul.
will do as you will have
and I will think upon

di tempus; nonne debuisti
minxisse quum jentaretur?

Débui, sed oblitus sum.
Itó igitur solus, cum bonâ ve-
niâ præceptoris; nec sis
posthac tam obliuioſus.

Parébo tibi, & meminero.

69. Malognod, Gassinus.

Col. 69. Malognodus, Gassinus.

hat do you think, Gassi-
? a care of yourself, I pray
hy should I have a care
myself?
est thou fall sick.
or what cause?
om too much play.
hence doth that danger
ear?
ecause you are all of a
s, you are all of a sweat.
u admonish me well, and
ime.
I did not perceive it.
ive over, if you will take
ounsel.
ake your counsel with all
heart, and am ready to
what you bid me.
who would refuse such
thul advice?
ipe your face with your
dkerchief, and get you
r cloaths quickly, lest
catch cold on a sudden,

Quid cogitas, Gáſſine?

Cave tibi, obsecro.

Quid mihi cavébo?

Ne in morbum incidas.

Quâ ex causâ?

Ex nimia lusus intemperantiâ.

Unde appâret periculum?

Quia totus æstuas, totus sudo-
re mades.

Rectè, & in tẽpore me ad-
mones.

Profecto non sentiẽbam.

Desiste, si me audis.

Audio verò libenter, ac tibi
morem gero.

Quis enim réspuat tam fidèle
consilium?

Deterge faciem sudariolo, & in-
due te celèriter, ne subitum
frigus contrahas.

G. I thank you, for I am com-
monly apt to d'sease.

M. What is the reason?

G. My want of health.

For you see of what a weak
constitution I am.

M. You ought so much the
more to have a care of your
self.

G. I know that very well, and
both my Parents give me
warning often.

But what should one do? we
are naturally prone to our own
destruction.

M. O my Gassinus, we must
not serve our pleasure, but
we must provide for our
health by temperance.

G. Cato's verse to that purpose
is forth coming.

M. I remember it; but of these
things sometime else.

Now you are dress'd sufficiently.
You have no reason to stay
here any longer.

G. Farewel, Malognodus, most
friendly adviser.

M. Are you willing that I
should bring you along
home?

G. I need no bringing along.
I am very well, by God's blec-
sing.

M. My Gassinus, have a care
you be well.

Col. 70. Robinerianus,
Bobuffardus.

R. I wonder at my heart why
you were not here to day
morning.

Habeo tibi gratiam, Nam
re morbis sum obnoxius.
Quid est causæ?

Infirmitas meæ valetudinis
Vides enim quàm imbecillè
corpore.

Tanto magis debes tibi ca-

Istud probè novi, & p-
uterque me monet sapienter.

Sed quid agas? natura
sumus in nostram perniciem.

O mi Gassine, non est volens
serviendum sed temperantiam
valetudini consulendum.

Est in promptu carmen
nis in eam sententiam.

Téneo; de his aliàs.

Jam satis indutus es.
Nihil est quod hic morere
tius.

Vale, Malognode, mōitor
cissime.

Vin'tu ut domum te deducas.

Nihil opus est deductione.
Ego bellè me habeo, Dei ben-
cio.

Mi Gassine, cura ut vales.

Col. 70. Robinerianus,
Bobuliardus.

Valdè miror cur hodie
non adfuëris.

do you wonder so? Quid miráris tantópere?

news here; many are every day, yea, almost hour.

Nihil hîc est novi; multi ab-
sunt quotidie, imo horis fe-
rè singulis.

you had the victory in
lower.

Atqui victória tibi erat in má-
nibus.

do I care? such vi-
as that (as one said
is nothing else but a
glory.

Quid ego curo? ejusmodi vic-
toria (ut bene dicébat qui-
dam) nihil aliud est quam
brevis gloria.

in the interim modest
men are hereby more
med to their studies.

Sed interim modesti adoles-
centes hæc ad studia magis
incenduntur.

rior all that do they
with vain glory, but
to the glory of God
soever praise shall ac-
thereupon.

Nec tamen ináni gloriâ tu-
mescunt, sed ab honorem
Dei réferunt quicquid inde
laudis accésserit.

ly that falls out very
m.

Id certè rarò contingit.

re be more that abuse
ries to their private
than that have any
et to God's glory.

Plures enim sunt qui victóriis
abutuntur ad privátam glo-
riam, quàm qui divini ho-
noris rationem habeant.

like to be true that you

Versimile dicis.

, very true.

Imo, verissimum.

I would have you tell
hy you was away.

Sed velim mihi dicas, cur ab-
fuérís.

wrote a letter to my fa-

Scripti ad patrem literas.

whose name?

Cujus nomine?

Mothers.

Matris.

the herself tell you
to write?

Dictavitne tibi ipsa?

at should I have writ,
is she had told me?

Quid scripssissem, nisi dictasset?

at did the letter con-

Quid continébant literæ?

would be too long to tell

Longum esset tibi narràre.

at least tell me the con-
of it.

Saltem dic earum argumen-
tum.

- B. They were diverse and manifold; and what (I pray you) doth it concern you to know it?
- R. Nothing.
- B. Why do you ask so greedily then?
- R. For my minds sake, *as we are commonly inquisitive to hear some news.*
- B. You do nothing but prate: let me alone.
- R. *Do but hear me a few words.*
- B. Come on, I hear you; say what you will.
- R. I desire to know where your Father is.
- B. *As though you did not know.*
- R. Whence should I know?
- B. Seeing he is *one that you know very well*, and seeing we are neighbours, I could not have thought you had been ignorant.
- R. Tell me, I pray you, *without any more ado.*
- B. He is at *Lyons.*
- R. When went he?
- B. About four days ago.
- R. What doth he there?
- B. *He buys and sells.*
- R. When will he come home again?
- B. When the Mart is done.
- R. What *time will it be done?*
- B. Ask the Merchants; *it concerns not me to mind such things.*
- B. What do you mind then?
- R. To fear God, to obey my Parents, to learn good arts, and godliness.
- Varium erat & multiplex quid tuâ (quæso) scire tert?
- Nihil.
- Cur ergò tam avidè quæris?
- Animi causâ, ut fere curiosus novi aliquid audiendi.
- Nihil aliud quàm garris: non te me
- Ausculpta paucis.
- Agè, ausculto; loquere quæ velis.
- Scire cupio ubi sit pater tuus.
- Quasi verò nescias.
- Unde scirem?
- Cùm tibi sit notissimus, & cognoscimus vicini, non putâssim te ignorâre.
- Dic tandem quæso.
- Est Lugduni.
- Quando est profectus?
- Abhinc dies quatuor.
- Quid illic agit?
- Negotiatur.
- Quando rediturus est?
- Finito mercatû.
- Ad quod tempus finietur?
- Roga mercatores; non est enim curare talia.
- Quid igitur curas?
- Ut Deum timeam, parentibus obédiam, bonas artes & pietate discam.

Truly you talk gallantly :
 ut tell me in good ear-
 nest, can you do such great
 matters ?

Do I assume that to my-
 self ?

Nay rather I confess, that
 is not in my power to be-
 lieve.

What will become of you
 then ?

God himself will work in
 me by his holy Spirit.

You think very well : I re-
 quire no more of you.

Thank God, to whom I
 beholden for any good
 that is in me.

That is very well, and tru-
 ly I commend you, that I
 may not seem to you to do
 anything but prattle.

When I said that, in truth
 I meant.

So I conceived it; but do
 go on (as you have be-
 gun) to learn, and to be
 perfect.

He hath given me faith,
 the same I hope will grant
 perseverance.

You hope well, and I hope
 the same too: and therefore
 let us go on to live most lov-
 ingly betwixt ourselves, as
 we have done hitherto.

Truly there shall be no fail-
 ure on my part, unless I be
 altogether destitute of God's

aid forbid: but do you
 strike the clock ?

Now have we finished our
 discourse in good time ?

*Næ tu magnificè, loqueris : sed
 dic mihi serio, potèſne res
 tantas efficere ?*

Egòne istud mihi assumo ?

*Quin potius fateor, ne incipe-
 re quidem penes me esse.*

Quid ergo de te fiet ?

*Deus ipse Spirituo suo in me
 operabitur.*

*Optimè sentis : nihil ex te
 præterea requirebam.*

*Est Deo grátia, cui acceptum
 réfero quicquid inest in me
 boni.*

*Istud rectè, & laudo équidem,
 ne tibi videar nihil aliud
 quàm garrire.*

*Cúm illud dicerem, jocábar
 fanè.*

*Ego sic accépi ; sed tu (ut ince-
 pisti) perge discere & jápere.*

*Qui mihi dedit fidem, idem
 (ut sperò) perseverantiam
 dabit.*

*Bene speras, & ego idem spero
 tecum : itaque pergamus in-
 ter nos vivere conjunctissimè,
 ut adhuc fécimus.*

*Per me quidem non stabit nisi
 ope divinâ prorsus ero desti-
 tutus.*

*Avertat ipse Deus : sed audin'
 tu horológium ?*

*Ut in ipso tempore sermonem
 finivimus ?*

- B. They were diverse and manifold; and what (I pray you) doth it concern you to know it?
- R. Nothing.
- B. Why do you ask so greedily then?
- R. For my minds sake, *as we are commonly inquisitive to hear some news.*
- B. You do nothing but prate: let me alone.
- R. *Do but hear me a few words.*
- B. Come on, I hear you; say what you will.
- R. I desire to know where your Father is.
- B. *As though you did not know.*
- R. Whence should I know?
- B. Seeing he is *one that you know very well*, and seeing we are neighbours, I could not have thought you had been ignorant.
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- R. What *time will it be done?*
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- B. What do you mind then?
- R. To fear God, to obey my Parents, to learn good arts, and godliness.
- Varium erat & multiplex; quid tuâ (quæso) scire tert?
- Nihil.
- Cur ergò tam avidè quæris?
- Animi causâ, ut fere curiosus novi aliquid audiend.
- Nihil aliud quàm garris: omte me
- Ausculta paucis.
- Agè, ausculto; loquere qvelis.
- Scire cupio ubi sit pater tuus
- Quasi verò nescias.
- Unde scirem?
- Cùm tibi sit notissimus, & cimus vicini, non putâssite ignorâre.
- Dic tandem quæso.
- Est Lugduni.
- Quando est profectus?
- Abhinc dies quatuor.
- Quid illic agit?
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but tell me in good ear-
nest, can you do such great
matters ?

Do I assume that to my-
self ?

Nay rather I confess, that
it is not in my power to be-
lieve.

What will become of you
then ?

God himself will work in
me by his holy Spirit.

You think very well : I re-
quire no more of you.

I thank God, to whom I
am beholden for any good
that is in me.

That is very well, and tru-
ly I commend you, that I
may not seem to you to do
nothing but prattle.

When I said that, in truth
I felt it.

So I conceived it ; but do
you go on (as you have be-
gun) to learn, and to be
wise.

He hath given me faith,
the same I hope will grant
me perseverance.

You hope well, and I hope
the same too : and therefore
let us go on to live most lov-
ingly betwixt ourselves, as
we have done hitherto.

Truly there shall be no fail-
ure on my part, unless I be
altogether destitute of God's
help.

God forbid : but do you
start the clock ?

Now have we finished our
discourse in good time ?

*Næ tu magnificè, loqueris : sed
dic mihi serio, potesne res
tantas efficere ?*

Egòne istud mihi assúmo ?

*Quin potius fateor, ne incipe-
re quidem penes me esse.*

Quid ergo de te fiet ?

*Deus ipse Spirituo suo in me
operabitur.*

*Optimè sentis : nihil ex te
præterea requirebam.*

*Est Deo grátia, cui acceptum
réfero quicquid inest in me
boni.*

*Istud rectè, & laudo équidem,
ne tibi videar nihil aliud
quàm garrire.*

*Cúm illud dicerem, jocábar
sanè.*

*Egò sic accépi ; sed tu (ut ince-
pisti) perge discere & sapere.*

*Qui mihi dedit fidem, idem
(ut sperò) perseverantiam
dabit.*

*Bene speras, & ego idem spero
tecum : itaque pergamus in-
ter nos vivere conjunctissimè,
ut adhuc fécimus.*

*Per me quidem non stabit nisi
ope divinâ prorsus ero desti-
tutus.*

*Avertat ipse Deus : sed audin'
tu horológium ?*

*Ut in ipso tempore sermonem
finivimus ?*

The two Colloquies which follow are according to the *Author's direction*, referred to the end of this Second Book.

Duo quæ sequebantur Colloquia, de consilio *Authoris* sunt transacta ad finem huius Secundi Libri.

Col. 71. *Ruffetus, Monachus.*

Col. 71. *Ruffetus, Monachus.*

R. Whence come you ?
 M. From abroad.
 R. What went you forth for ?
 M. To buy paper.
 R. Have you bought any ?
 M. I have bought some.
 R. How much have you bought ?
 M. A quire.
 R. For how much ?
 M. Five farthing.
 R. Of what sort ?
 M. The lesser sort.
 R. Let me see it.
 M. See whether it be good or no.
 R. Truly it is good ; for what use did you buy it ?
 M. *You ask sillily.*
 What use is there of paper but to write ?
 R. Yes, there is another use.
 M. What ? tell me.
 R. *To wrap wares in.*
 M. I meant of *School-paper*, not of *course paper* ; for I am no Mercer.
 R. We use paper to dry up a new writing.
 M. I know it very well ; but that is *blotting paper*.
 R. And yet it is paper.
 M. Be it so.

Unde venis ?
 Foris.
 Quid prodieras ?
 Ut emerem chartam.
 Emistine ?
 Emi.
 Quantum emisti ?
 Scapum.
 Quanti ?
 Quinque quadrantibus.
 Cujus formæ ?
 Minoris.
 Ostende.
 Vide num bona sit.
 Bona est profecto ; in usum emitti ?
Inapte quaris.
 Quis est chartarum usus ad scribendum ?
 Imo alius.
 Quid ? cedo.
Ad merces involvendas.
 Intelligebam de charta *scritica*, non de *emporica* non enim sum mercator
 Utimur etiam charta ad *scribendum* recentem scripturam
 Satis scio ; sed *charta bibula*.
 Et tamen charta est.
 Esto,

There is then a several use
of paper even in the school.
I must needs confess it.
I will tell you also another
use, and that most common
in the school.

What?

I dare not tell you with-
out words of reverence be-
fore.

What need we to make
words of reverence amongst
ourselves? for words do not
sink.

I will tell you then, *seeing*
you will have it so.

Speak freely.

To wipe ones breech in the
house of office.

Fair papers are not carried
hither, but those that are
ready written, and good
for nothing.

What then? yet they are
papers.

But I spake concerning fair
paper, and new.

But in the mean time *you*
are capt.

Be it so indeed; it doth not
repent me of this our little
disputation.

But now they go away
from their play,

And let us go away then
from this place.

Col. 72. Hugh, Brasius.

Have you any good Ink?

Why do you ask that?

That you may give me a
little.

Est ergo multiplex chartæ u-
sus etiam in scholâ.

Cogor fatéri.

Etiam dicam tibi álium usum,
& quidem in scholâ fre-
quentissimum.

Quem?

Non ausim dicere sine *præsa-*
tióne honoris.

Quid opus est inter nos honó-
rem præfari? non enim ver-
ba fœtent.

Dicam igitur, *quoniam ita vis.*

Dic liberè.

Ad tergendas nates in latrina.

Illuc non feruntur *chartæ puræ*
sed jam scriptæ, exque inu-
tiles.

Quid tum? chartæ sunt tamen.

At ego de chartâ purâ & no-
vâ loquébar.

Sed interim *victus es.*

Sit ita fane; non me poenitet
disputatiunculæ hujus no-
stræ.

Sed jam à lusu disceditur.

Et nos ergo loco cedamus.

Col. 72. Hugo, Brasius.

Habesne bonum atramentum?

Cur istud rogas?

Ut mihi des aliquántulum.

M

B. What

- B. What now, have you none ? Eho, non habes ?
 H. Yes, but I cannot write Imò, sed eo nòn possum
 with it. bere.
 B. What hinders you ? Quid obstat ?
 H. Because it is *too thick*. Quia nimis *spissum* est.
 B. Do you not know how to Nescis diluere ?
make it thinner ?
 H. I have no water. Non est mihi aqua:
 B. Make it thinner with wine. Dilue vino.
 H. I have far less of that. Multo minus.
 B. What if you made it thin- Quid si aceto dilueres ?
 ner with vinegar ?
 H. *The paper would sink there-* Indè charta persueret ?
 upon.
 B. How do you know ? Qui scis ?
 H. I have heard it of a master Audivi de quodam mag
 that taught me to write qui me docebat scribere
 B. And I have heard another Ego verò aliud audiui m
 thing more strange. mirum.
 H. I pray you tell me it. Narra mihi, fodes.
 B. What will you give me ? Quid mihi dabis ?
 H. *A good Pin.* Bonam aciculam.
 B. Hear then what I learn't of Audi igitur quid ego didici
 a certain school-master of quodam pædagogo meo.
 mine.
 Ink which is made thin with Atramentum quod aceto li
 vinegar, is hardly wip'd out. factum est, ægre eluitur
 H. It may be so ; but in the Fieri potest ; sed interim
 mean time give me a little mihi parum in præ
 for my *present use*. usum.
 B. Hold your Ink-horn well Tene atramentarium tuum
 and open, I will pour you ne apertum, ego intue
 in some. tibi.
 H. Here, pour. Ecce infunde.
 Out upon it ! how thin it is ! Vali ! quàm liquidum est
 B. Perhaps because there is not Fortasse quia non est g
 gum enough. latis.
 H. But how *bad coloured* it is ! Sed quàm decolor !
 B. Make use of it if you will, Utere si vis quale est ;
such as it is ; for I have no enim habeo melius.
better.
 H. What shall I do then ? Quid igitur faciam ?

you fool, can you not
it well with your pen?
have mingled it enough;
what can I do else?
pour it again into my Ink-
horn.

told it nearer: is there en-
ough?
press the cotton with your

have pressed it so, as it is
most dry;
will it be now at last?
good Ink, or truly indis-
tinct.

The rule of Mediocrity is
that, as we have learned of
the master. But can any
good thing be made of two
things that are naught?
When I shall have mingled
and poured thee some in-
k, you shall see an ex-
periment.

have a great desire to see
it.

now reach your Ink-horn.

here, pour in.

there is enough already.
waste is this?

have given me more than
I have kept for yourself.

pour it together again over
and over.

Cook could never stir
pottage or his sauce bet-
together.

now make trial at last.

Will me some sentence, that
I may learn something in
mean time.

Hem inepte, non potes pennam
tuam bene miscere?

Miscui satis; quid possum præ-
terea?

Infunde rursus in cornu me-
um.

Admove propius: estne satis?

Comprime pennam linteolum.

Ita compressi, ut ferè sit ari-
dum;

Quid erit tandem?

Atramentum bonum, aut certè
mediocre.

Bona est Mediocritatis regula,
ut ex præceptore didicimus.
Sed nunquid ex duabus ma-
lis rebus confici potest ali-
quid boni?

Ubi miscuero, & tibi rursus in-
tùdero vidèbis experimen-
tum.

Ardeo istud videndi desiderio.

Porrige nunc atramentarium
tuum.

Ecce, infunde.

Ohe, jam satis est.

Quæ isthæc est profusio?

Plus mihi dedisti quàm tibi
retinueris.

Commisce iterum etiam atque
etiam.

Nunquam posset coquus sua
jura & condimenta melius
confundere.

Jam tandem facito periculum.

Dic mihi aliquam sententiam,
ut interim discam aliquid.

- B. *Experience* (as is commonly said) *is the mistress of things.* *Experientia* (ut vulgo dicitur) *est rerum magistra.*
 Have you it? *Habes?*
 H. Sooner than it could be spoken. *Dicto citius.*
 B. *It seems you could say it long ago.* *Videlicet jampridem tenebas.*
 H. Who could be ignorant of that which is so common? *Quis illud ignoraret quod adeo vulgare?*
 B. Now let us see. *Nunc videamus.*
 H. The thing will appear better, when the writing is well dried. *Res apparebit melius, scriptura bene deficcata erit.*
 B. What did you tarry for? *Quid vis expectare?*
 It is dried too much already. *Jam ficcata est plus satis.*
 H. Oh, see how black it is! *Oh, vide quam nigra sit!*
 B. Did not I say true? *Dixine vere?*
 H. It seems you had sometimes made tryal. *Aliquando periculum fecisti scilicet.*
 B. It will appear then that experience is the mistress of things. *Constabit igitur experientiam esse rerum magistram.*
 H. Moreover we gain experience hence, that a good temper is made by the mixture of things. *Quinetiam hinc experientia rerum commixtione boni fieri temperamentum.*
 B. Now you begin to play the profound *Philosopher*; and therefore I will be gone. *Jam incipis altius Philosophari itaque discedo.*
 H. O long discourse about nothing! *O longum sermonem de nilo!*
 B. I am not sorry: otherwise we should have been as listher as dogs. *Nihil me poeniret: alioquin inertia otio torpuissimus essemus.*

Third Book of
School-Colloquies.

Wherein are contained Dis-
courses of a Master with his
Scholars.

Colloquiorum Scholasticorum
Liber Tertius.

Cur insunt Magistri Collóquia
cum Discipulis.

The Advertisement.

These Colloquies are to be
read of Children, that of
two that read, one may play
the Scholar, and the other
the Master.

Col. 1. *One of the Scholars,*
and the Master.

Col. 1. Unus ex Discipulis,
& Præceptor.

God save you, Master.

God save you through Jesus
Christ.

Are they all got up?

All except the little ones.

Is any one sick?

None, thanks be to God.

What are they doing?

Some are getting on their
prayers; and some are study-
ing hard already.

Is the Usher with you?

A good while ago.

Go to prayers then, and
commend yourselves dili-
gently to the Lord God
through Jesus Christ our
mediator; and afterwards
go to your Books till break-
fast time.

So we use to do, master.

Admonitio.

Hæc pueris ita legenda erunt,
ut ex duobus legentibus
unus discipulum alter præ-
ceptoremaget.

Salve, Præceptor.

Salve per Jesum Christum.

An surrexerunt omnes?

Omnes præter pârulos.

Numquis ægotât?

Nemo, gratia Deo.

Quid agitur?

Alii se induunt; alii jam student
grâviter.

Adéstne vobis Hypodidáscalus?
Jamdûdum.

Ite igitur precatum, vósque
diligenter commendate Do-
mino Deo per Jesum Chris-
tum Deprecatorem nostrum,
deinde pérgite in studiis vel-
tris eisque ad horam jen-
tâculi.

Ita solémus, præceptor.

P. Truly I believe it; but because you are commonly *sleepy* and negligent, I therefore admonish you the oftener.

D. We thank you, most kind Master.

Would you have any thing else?

P. *Speak to my Man, to bring me my Gown.*

Col. 2. *The Master,
The Scholar.*

L. Was you at the *Sermon* to day?

D. I was there.

L. Who are your witnesses?

D. Many of my school-fellows, that saw me there, can witness it.

L. But some must be produced.

D. I will produce them, when you bid me.

L. Who *made the Sermon*?

D. Mr. N.

L. At what a clock did he begin?

D. At seven.

L. Whence did he take his *Text*?

D. Out of the Epistle of *Paul* to the *Romans*.

L. What Chapter?

D. The eighth.

L. Hitherto you have answered well.

Now let us see what follows?

Have you gotten any thing by heart?

Credo equidem; sed quia *re somnulosi* estis ac negligentis, idcirco ego vos moneo sæpius.

Gratiam habemus, præce humanissime.

Nunquid vis præterea?

Dic famulo, ut togam adferat.

Col. 2. Ludimagister,
Discipulus.

Adfuistine hodie *concioni* *cræ*?

Adfui.

Qui sunt testes?

Multi ex condiscipulis, qui vidérunt, testari possunt.

Sed producendi erunt aliqui.

Producam, quum jubébis.

Quis *habuit concionem*?

Dom. N.

Quotâ horâ incépit?

Septimâ.

Unde sumpsit *thema*?

Ex Epist. *Pauli* ad *Romanos*.

Quoto cápite?

Octâvo.

Adhuc bène respondisti.

Nunc videâmus quid sequatur.

Ecquid memoriæ mandasti?

D. Non.

Nothing, that I can say.
Nothing? consider a little,
and see you be not *daunted*,
but be of good chœur.

Now indeed, master, I can
remember nothing.

Not so much as a word?

Nothing at all.

Ho, *you Rogue!*

What good have you done
then?

I know not, unless per-
haps I abstained from evil
in the mean time.

That indeed is something,
it could be that you should
abstain from evil at all times,
I refrained as far as I was
able.

Suppose it be so; yet you
have not satisfied God, see-
ing it is written, *Eschew*
evil, and do good.

Tell me (I pray you) for
what cause went you thither
specially? (thing.)

That I might learn some-
thing. Why did you not that?

I could not.

You could not, you *knave*?
say you would not, or cer-
tainly you did not care.

I am enforced to confess.

What thing enforceth you?

My Conscience, which
accuseth me before God.

You say well, I wish you
break from your heart.

Truly I *speak from my*
heart.

So it may be; but come
on, what was the reason
why you got nothing by
heart?

Nihil, quod referre possum.

Nihilne? cogita paulisper, &
vide ne turberis, quin esto
ánimo bono.

Certè, præceptor, nihil possum
reminisci.

Nè verbum quidem?

Nihil prorsus.

Hem, *verbero!*

Quid igitur profecisti?

Nescio, nisi quòd fortàsse in-
terim à malis abstinui.

Istud! quidem est aliquid, si
modo fieri potuit ut malo
omnino abstinueris.

Abstinui quoad potui.

Fac ita esse; non tamen satis-
fecisti Deo, quum scriptum
est, *Declina a malo, & fac*
bonum.

Sed dic mihi (quæso) quâ gra-
tiâ illuc iveras potissimum?

Ut aliquid addiscerem.

Cur id non fecisti?

Non potui.

Non potuisti, *nebulo*? imò no-
luisti, aut certè non curasti.

Cogor fatèri.

Quæ res te cogit?

Conscientia mea, quæ me ac-
cusat apud Deum.

Recte dicis, utinam ex animo.

Equidem ex ánimo dico.

Ita fieri potest: sed agè, quid
fuit causæ quamobrem ni-
hil memoriæ mandaveris?

- D. My own negligence, for I did not give any great ear.
- Negligentia mea, non enī ligenter audiebam.
- L. What did you then?
- Quid igitur faciebas?
- D. I fell asleep every now and then.
- Idētidem dormiebam.
- L. So you use to do: but what did you the rest of the time?
- Itā soles, sed quid agēbas liquo tēpore?
- D. I thought of a thousand fooleries, as children use to do.
- Cogitābam mille inēptias solent pueri.
- L. Are you so very a child, that you could not be attentive to hear the word of God?
- An tu adeo puer es, ut non beas attentus esse adbum Dei audiendum?
- D. If I were attentive, I might benefit something.
- Si attentus essem, possem quid proficere.
- L. What have you deserved then?
- Quid igitur meruisti?
- D. Stripes.
- Vérbera.
- L. You have deserved indeed, and that good store.
- Meruisti profectò, idque gissimé.
- D. I ingeniously confess it.
- Ingénue confiteor.
- L. From the teeth outward, I suppose.
- Verbo tenus, opinor.
- D. Nay verily, from my heart.
- Imò certé, ex animo.
- L. Perhaps so, but in the mean time get you ready to be whipt.
- Fortasse, sed interim par ad plāgas recipiendas.
- D. Ah master, I beseech you, forgive me.
- Ah magister, ignosce, cōro.
- I confess I have done amiss, but not of an ill purpose.
- Peccāvi fateor, sed nullā malitiā.
- L. But that so wretchedly negligence is the next to lewdness.
- Atqui tam supina ista negligentia proxime ad malitiam accedit.
- D. Truly I do not deny it, but I beseech you mercy for Jesus Christ's sake.
- Non équidem inficio, sed am implóro clementiam Jesum Christum.
- L. What will you do then, if I shall pardon you?
- Quid igitur facies, si tibi nóvero?
- D. I shall do my duty hereafter, I hope.
- Faciam officium meum p hac, ut spero.

You should have said with-
out, by God's help: but you
are little for that.

Yes, master, by God's help,
will perform my duty
hereafter.

Well, I pardon your fault
for your tears sake; and I
pardon you on that Condi-
tion, that you remember
our promise.

I thank you, kind master.

You shall be in special favour
with me, if you be as good
as your word.

God almighty grant that I
may do it.

I beseech, he may grant it.

Addendum erat, adjuvante
Deo: sed id parum curas.

Imò, magister, adjuvante Deo,
præstabo posthac officium.

Agè condono culpam tuis la-
chrymis; tibi que eâ lege ig-
nosco, ut promissi memine-
ris.

Grátias ago, magister huma-
nissime.

Eris apud me in maxima gra-
tia, si promissa servaveris.

Faxit Deus optimus máximus
ut possim.

Faxit, precor.

Col. 3. Nathanael the Man,
the Master.

Col. 3. Nathanael famulus,
Magister.

Master, there is no body to
teach in the sixth form.

What a thing is this?

Where is Master Philip?

He is sick in bed.

How do you know?

One of the scholars in his
house told me so.

Tell my Usher.

He is not in his study.

How do you know?

For I knockt at the door
three or four times.

Tell the teacher of the first
form, that he send one of
his boys.

What if he will not send?

Away you fool, do you
think he hath so little wit as
to refuse?

Magister, nemo est qui doceat
in sexta classe.

Quid hoc rei est?

Ubi est Magister Philippus?

Morbo detinetur in lecto.

Quí scis?

Nunciavit quidem ex discipulis
ejus domesticis.

Dic Hypodidáscalo meo.

Non est in musæolo suo.

Quí scis?

Nam ego ter aut quater pulsa-
vi ostium.

Dic primæ classis doctóri, ut
mittat e suis aliquem.

Quid si nolit mittere?

Abi, inepte; an putas eum esse
tam imprudentem ut recu-
set?

Get

Get you gone, and make haste.
Abi, propèra.

Col. 4. *Anthony, The Master,
The Scholar.*

A. Master.

M. How now? what is the matter?

A. Here are some that would speak with you.

M. Where are they?

A. They tarry for you in the town-street.

M. I will go to them presently.

A. But they are in haste.

M. Run before, and bring them into the Court-yard, I will come after you; do ye in the mean time tarry and be quiet.

I will be here by and by, that I may send you away to supper.

A. O what a good word is this!

Col. 5. *Canellus,
The Master.*

C. Master, what shall we say to morrow morning?

P. I told you openly to day morning before you gave over the school.

C. But I was not there, Master?

P. Ask your school-fellows For if they should ask me every one severally concerning

Col. 4. *Antonius, Magister
Discipulus.*

M. Magister.

Hem, quid est?

Sunt quidam qui te conveni-
vplunt.

Ubi sunt?

Te expectant in vico.

Nunc adibo.

Atqui urgent.

Præcurre tu, atque eos in-
mitte in aream, ego te
quar; vos interim expecta-
cum silentio.

Mox ego adero, ut vos ad
nam dimittam.

O quàm bonum verbum!

Col. 5. *Canellus,
Præceptor.*

Præceptor, quid reddemus
mane?

Hódie manè palam dixi an-
scholà missionem.

At ego non áderam, præcep-

Roga condiscipulos. Nam
vellent singuli me inter-
gare de rebus á me
thi

things that I speak openly, I
say thee when should there
be an end?

Therefore see you be wiser
hereafter.

I will have a care as far as
I am able.

But where was you?

I was gone abroad.

Why was you gone abroad?

That I might look after
some business, about which
my father writ to me.

Of whom did you ask leave?
Of the Usher.

Why not of me rather?

Because you were busy.

What was I doing?

You were talking with
some Gentlemen in the Court
that came to speak to you.

So your way, now I call it
to mind.

6. The Master, the Man,
the Monitors.

Ho, Martin!

Anon, I am here, master.

Call me the five publick
monitors hither, whom I
chose yesterday for this
month; do you not know?

Yes very well, for I myself
was there.

I suppose they are every
one in their form. Make
haste.

They will come again as soon as
they can be.

We are all here, master.

What do you please to command?

Iam dictis, quæso, quando
finis esset?

Itaque fac sis posthac prudenti-
or.

Curabo pro viribus.

Sed tu ubi eras?

Prodieram.

Quid prodieras?

Ut curarem negotium aliquod,
de quo pater ad me scripse-
rat.

A quo petivisti veniam?

Ab hypodidâscalo.

Cur non a me potius?

Quia eras occupatus.

Quid agébam?

Alloquebâris in areâ quosdam
viros honoratos, qui te con-
ventum vénerant.

Abi, nunc recorder.

Col. 6 Præceptor, Famulus,
Observatores.

Heus Martine!

Hem, præsto sum, here.

Accerere mihi huc quinque pub-
licos observatores, quos hec-
terno die in hunc mensem
elegi; nostin'?

Optimè, nam egomet aderam.

Sunt (opinor) in suo quisq;
auditorio. Festina.

Quamprimum rediero.

Adsumus omnes Præceptor.

Quid tibi placet imperare?

P. It was enough to bid ; I am neither Commander nor Magistrate. *I have order'd to call for you hither*, that I might put you in mind of your duty.

Therefore *hearken and mind diligently.*

You are not ignorant with how great fear of the Lord I chose you yesterday in our common Hall.

We began with devout prayers ; our Admonition followed, and our exhortation to all *the company of Scholars* touching the fear of the Lord, and touching manners, which become Scholars which are daily at the School ; and then I chose you five, not without the approbation of the best youths whom I thought fit for this employment ; at last of all, we came to the latter prayer and a thanksgiving.

Do not therefore think that action, in which the name of the Lord hath been called upon so seriously, to be a play or a jest.

And although this function seem both base and abject with them that are unskillful and proud ; yet do ye think that service of yours to be both honourable and holy. But if you shall think otherwise, it cannot be that you should rightly discharge your office.

Therefore I exhort you all that I can, and I beseech you for Jesus Christ's

Satis erat jubere ; nec ego Imperator, nec Magister. *Ego vos huc accerens* ut vos vestri officii committerem.

Vis igitur attentis auribus que animis audite.

Non ignoratis quanto cum more Domini hesterno palam in aula nostra communi vos elegerim.

Auspicati sumus à sacris precibus ; sequuta est admonitio nostra, atque exhortatio omnem catum scholarum de timore Domini, de moribus qui deceant studiosos in schola quotidie vestros ; deinde non sine optatione vos elegi quinque, quod ad hoc munus idoneos existimaui ; postremo, ventum est ad secundam cum gratiarum actione precationem.

Ne igitur putetis, ludum fore aut jocum actionem illam in qua nomen Domini tam studiosè fuerit invocatum.

Ac licet apud imperitos et arrogantes hoc munus vile & abjectum videatur, vos tamen credite cum honorificum tum sanctum esse vestrum istud ministerium. Quod si aliter existimabile fieri non potest ut munus vestro recte fungamini.

Itaque ego vos exhortor quantum possum, & Jesum Christum obsecro.

that in the fear and reverence of God you shew diligence in all those things which you shall conceive to long to your office.

there be far from you therefore all partiality, hatred, favour, study of revenge, and the like, which carry men away, and corrupt sound judgment.

not the threats of lewd persons, wherewith they seek to deter the minds of young men from their du-

what power have they over you? rather fear him who is the Lord, who hath power of life and death.

the fear (I say) of that great a Prince *be always before your eyes.* Ye shall incur (I know) the hatred of some wicked and lewd person; but let the love and earnestness of your heavenly Father alone be of more weight with you, than all the ill will of all men.

always mindful of that saying, whereby our Saviour and chief Master exhorted his Disciples to constancy.

The World hate you, (quoth he) know that it hated me before.

not ye therefore care a whit for all the threats, offences and grudgings of envious fellows in respect of Christ himself, *so long as* ye may faithfully do service to the glory of God,

ut cum Dei timore atque reverentiâ diligentiam præstetis in iis omnibus quæ intelligetis ad officium vestrum pertinere.

A vobis igitur absit omnis favor, odium, grâtiâ, studium venerandi, & similia, quæ transversos agunt homines & sincerum corrumpunt iudicium.

Ne timeatis improborum minas, quibus illi animos adolescentium ab officio solent absterre.

Quam enim habent in vos potestatem? potius cum timeate qui vester est Dominus, qui *vitæ ac necis potestatem habet.*

Illius (inquam) tanti principis timor vobis *o loculos semper observetur.* Incurretis (scio) in aliquot improborum ac dissolutorum odium; sed pluris vobis fit unius Patris vestri cœlestis amor & châritas, quàm omnes *inimicitiarum hominum inimicitia.*

Estote semper mêmores verbi illius, quo Servator noster & summus Præceptor suos Discipulos ad constantiam hortabatur.

Si vos (inquit) odit mundus, scitote quod me prius odio habuerit.

Vos igitur propter ipsum Christum omnes *floci facite* nebulonum minas, offensiones, inimicitias; dummodo glóriæ Dei possitis inservire fideliter.

These

These are the things concerning which I thought good now to admonish you, *according to the shortness of the time*, besides those things which you heard yesterday in the Hall.

We give you hearty thanks, most kind Master, and we beseech Christ, that he would always increase his gifts in you.

And we earnestly desire you, that (*if it be no trouble to you*) you would give us your exhortation written down, that we reading it over some times amongst ourselves, *may fasten it the better in our memory*.

I will do that *at the first opportunity*, seeing ye request a thing which indeed is very honest.

We desire too (if you please) to have of you *a little note* writt. of the chief heads of our office, that we may be certified what we are chiefly to mind in this matter.

P. You put me in mind of this in good time, and so *I was resolved a good while ago*, but *every day one thing after another hath hindered me*.

Therefore I will give you such a little note, to wit, which may contain whatsoever belongs to the duties of public monitors; and ye shall *write it out of my copy*, which I will keep, to the end that I may deliver it also to other

Hæc sunt de quibus nunc *temporis brevitate* vos admonendos esse existimaui, *ter illa quæ vos in aula æterno die audivistis*.

Maximàs tibi gratias agimus præceptor humanissime, Christum precamur, ut dona tibi semper adauge

A te verò vehementer petimus ut (*si nihil molestum non*) præscriptam des nobis hortationem tuam, quo illam ter nos quandoque relegendes *memoria tenacius imprimamus*.

Id ego faciam *primo quocumque tempore*, quando quidem *sanè honestissimam* postulat.

Optamus etiam à te (*si placet*) *commentariolum* scripsi habere de præcipuis officii nostri capitibus, ut sciamus certiores quid potissimum nobis hac in re observandum.

In ipso tempore de hoc admones, & sic ego *jam pridem animo habebam*, sed *me quodammodo aliud ex alio impedit*.

Dabo igitur ejusmodi *commentariolum*, quod videlicet contineat quicquid ad Observatorum officiorum pertinet, id autem *describentis* ipso archetypo meo, quod ideo servare volo, ut ceteri

itors which are like to
hereafter.

return you every man to
form.

straight way, Master.

Col. 7. Clericus,
The Master.

after, may not I and my
cle's Son go home ?
to what end ?

to my sister's daughter's
wedding.

When is she to be marri-

to-morrow.

Why will ye go so quick-

change our cloaths.

may go for me : but on
condition, that you
be hither again to mor-
row to bed.

that if my Uncle will have
to tarry the latter wed-
ding day.

know very well, he will
stay you, if so be you
him on what condition
you go.

He will tell the truth.

to your way, and take
of all *intemperance* ;
cause that your light
shine before all men,
our heavenly Father
be glorified.

He trust it will be so, by
assisting of us in all
things.

quoque tradere possim futu-
ris observatoribus.

Nunc redite in suum quisque
auditorium.

Rectè imus, Præceptor.

Col. 7. Clericus,
Magister.

Licetne, magister, ut ego &
patruelis eamus domum ?

Quid eo ?

Ad nuptias consobrinæ.

Quando est nuptura ?

Crastino die.

Cur tam citò vultis ire ?

Ut mutemus vestimenta.

Per me licet eatis : hâc tamen
lege, ut cras huc redeatis
cubitum.

Quid si volet patruus ut expec-
temus repotia.

Non detinebit vos, satis scio,
dummodo dicatis ei quâ lege
dimiserim.

Verum fatēbimur,

Abite, & ab omni cavete *in-*
temperantia ; faciteque ut
luceat lux vestra coram ho-
minibus, ut glorificetur nos-
ter ille cœlestis Pater.

Ita quidem, speramus fore, ip-
so nos in omnibus adjuvante.

Col. 8.

Col. 8. *Laurence,*
The Master.

L. May I not go forth, Master?

M. What cause have you to go forth?

L. That I may seek some of our country-folks in the market.

M. *What need is there of that?*

L. *I would speak to them, to put my Friends in mind either to bring me some bread, or send me some.*

M. *Where bread fails, there all things are to be sold.*

L. This is a common proverb among us.

M. Yea, a very common one every where, *so necessary is bread for the life of man.*

But to the matter: you would now go abroad?

L. If you please, Master, *lest I lose the opportunity of my business.*

M. Go your way, and *make haste to come again before dinner.*

L. Truly I will do my endeavour.

Col. 9. *Beatus, the Master.*

B. May I not go forth with my brother?

P. What cause is there?

B. That my mother may buy us shooes, and then that we may go to the barber.

Col. 8. *Láurentius,*
Magister.

Licétnè exire, Magister?

Quæ tibi exeundi causa?

Ut quæram in foro aliquem nostratibus.

Quid isto opus est?

Mandare illis volo, ut moneant de panè nihìl adferendo, aut mittendo.

Ubi panis deficit, omnia illi venalia.

Istud vulgatum est apud proverbium.

Imò ubique provulgatum *panis mortalium vitæ est cessarius.*

Sed ad rem, tu nunc provis?

Si tibi placet, Magister, *negotii occasionem amittam.*

Abi, & *festina ante prandium redire.*

Dabo équidem óperam.

Col. 9. *Beatus, Præceptor.*

Licétnè mihi exire unà fratre?

Quid causæ est?

Ut mater emat nobis calceamenta
deinde ut conjorem adeam.

what purpose?

cut our hair.

What need is there now?

What (if God permit) we
go to-morrow to see
Uncle.

Go, and come again in due
time to your books.

Who boys, bring me a
certificate from your master
against to-morrow, or
bring a witness along with

God's help, I will have
special care of it.

Did you have any thing
to say, master?

What you present my service
to your mother.

Quid eò?

Resectum capillos.

Quid nunc opus?

Ut cras (si Dominus permise-
rit) invisamus patrum.

Ite, & matùre redite ad stúdi-
um.

Sed, heus púeri, adferte mihi
à matre *testimónium* in crá-
stinum diem, aut testem ad-
ducite.

Deo juvante, id curábo dili-
genter.

Nunquid aliud vis, Præceptor?

Ut *meis verbis matrem offici-
ose salutétis.*

Col. 10. Albertus,
The Master.

Col. 10. Albertus,
Præceptor.

After, may we not go to
the barber?

Why so?

cut our hair.

I would willingly go forth
three times every day: but
I will till to-morrow, that ye
may go with the rest.

But the barber's-shop will be
long'd by reason of the
market.

What then? ye will have
time enough to wait.

Go to your books again.

As you please, master.

Præceptor, licétne nobis ire ad
tonsórem?

Quid eò?

Ut *capillum tondeamus.*

Libenter quotidie exirétis sex-
ies: quin *expectate in cra-
stinum diem*, ut eátis unà
cum cæteris.

Atqui propter forum turba
erit in tonstrinà.

Quid tum? satis habébitis otii
ad expectandum.

*Recipite vos ad stúdi-
um.*

Ut libet, præceptor.

Col. 11. Bargius,
The Master.

B. Master, *my father hath sent for me.*

P. Where is he ?

B. In the Inn.

P. When came he ?

B. He came but even now.

P. *Who brought you word so soon ?*

B. He sent his man to me.

P. Where is he ?

B. He *tarries for me at the door.*

P. Why did you not bring him in ?

B. He *would not come in.*

P. Why so ?

B. Because (as he saith) *he is in haste.*

P. *Call him, that I may speak with him a little; and then go your way, but see you be here again quickly.*

B. I will go call him.

Col. 12. The Master,
Ruscinaeus.

L. Where is Martin ?

R. He is gone to market.

L. Why so ?

R. To buy a girdle (as he said.)

L. He should not have gone forth without my bidding :
But this is nothing to you.

Who shall give you your drinking ?

B. He said he would come again at two a clock, to give it us.

Col. 11. Bargius,
Præceptor.

Præceptor, *accesor a patre.*

Ubi is est ?

In *Diversorio.*

Quando venit ?

Advenit modò.

Quis tibi tam citò nunciavit ?

Misit ad me famulum.

Ubi est ?

Præforibus me expectat.

Cur illum non intromissi ?

Noluit intrare.

Quid ita ?

Quia (ut ait) *festinatione getur.*

*Voca illum, ut paucis con-
niam; deinde abi; sed
ut quamprimum huc ad-*

Eo vocatum.

Col. 12. Ludimagister
Ruscinaeus.

Ubi est Martinus ?

Ivit ad forum.

Quid eo ?

Emptum (ut dixit) cingula-

*Injussu meo exire non debet.
Sed hoc nihil ad te.*

Quis dabit vobis merenda ?

Dixit se horà secundà rever-
rum, ut det nobis.

L. V.

What if he deceive you?
That is not his fashion.
 Unless he come at the hour
 appointed, put my wife in
 mind of your drinking; for
 he hath another key of the
 cattery.

Col. 13. *The Master,*
Scarronus.

I wonder greatly whence
 you come now.

come again from home,
 Master.

Why went you home?

To fetch my bever.

Why had you not brought
 it?

My Mother was busie.

What then? should you go
 abroad without my bid-
 ding?

I ought not, I confess.

What have you deserved
 then?

To be whipt.

I pray you, master, pardon
 me.

Why did you not ask leave
 to go forth?

Because I durst not disturb
 you.

What was I doing?

You was holding a little
 book, and reading some-
 thing.

It may be so, but yet ye oft-
 en disturb me about a
 smaller matter; therefore
 let you ready to be whipt.

I pray you, master, pardon
 me.

Quid si fallat?

Id non est moris ejus.

Nisi ad horam adfuerit, admo-
 ne uxorem de vestra meren-
 da; habet enim clavem al-
 teram cellæ penuariæ.

Col. 13. *Præceptor,*
Scarronus.

Demiror unde nunc vénias.

Domo redeo, Præceptor.

Cur iveras domum?

Petitum merendam.

Quàmobrem non attúleras?

Mater erat occupata.

Quid tum? debuisti exire in-
 jussu meo?

Non débui fateor.

Quid igitur meruisti?

Plagas accipere.

Sed ignosce mihi, quæso, præ-
 ceptor.

Cur non petivisti exeundi po-
 testatem?

Quia non audiebam te inter-
 pellare.

Quid agebam?

Tenébas libellum quendam, &
 legébas.

Fieri potest, sed vos tamen
 sæpe me interpellatis ob
 rem leviorém; nunc igitur
parato ad vespulandum.

Parce mihi, obsecro, præ-
 ceptor.

P. Let me bethink my self before a little while.

Well, I pardon you, both because you confests ingeniously, and because you seem to me to be studious enough.

S. I thank you very heartily, most kind Master.

Col. 14. William, the Master.

G. Master, I have no paper to write withal: will you give me a book?

L. For what use?

G. Partly for Colloquies, and partly for Copies.

L. Have you set it down in your book?

G. I have set it down.

L. Let me see it.

G. Look you where it is, Master.

L. What is that? you have set down eighteen sheets: will you have of the larger paper then?

G. If you please.

L. Ask my man for it; and lest he should make any doubt, shew him your book, that he may set the same thing down in his.

G. I hear you.

L. Hear then, and take heed too that you do not spoil your paper, for fear your father be very angry with you.

G. God grant I may make good use of it.

Sine ut prius cogitem aliquatisper.

Age, parco, tum quia ingenuè confiteris, tum quia satis studiosus mihi visus.

Gratias ago máximas, Præceptor humanissime.

Col. 14. Gulielmus, Ludimagister.

Præceptor, non restat mihi charta ad scribendum. Visne dare codicem?

Quem in usum?

Partim ad colloquia, partim exemplaria.

Retulisti in librum tuum?

Retuli.

Ostende.

Ecce tibi, præceptor.

Quid istud? retulisti octodecim: vis ergo de majori?

Si tibi placet.

Pete à famulo; ac ne dubitet, ostende illi tuum codicem, ut idem in suum referat.

Audio.

Audi, item cave abutaris chartâ, ne tibi pater grave succenseat.

Faxit Deus ut bene utar.

Col. 15. *Grivetus,*
The Master.

Master, may I go forth?
Why so?
To buy *meat-knives*.
Where are those which you
had?
I left them at home.
Why so?
Because they were become
dull, and good for no-
thing.
Have you any money to buy
others?
My mother gave me some.
Who shall help you to buy
them?
Gerardus.
Go verily, and see you be
not censured.
We will have a care, by
God's help.
He indeed helpeth all men,
but especially those that re-
fer all things to his ho-
nour.

Col. 16. *Vernet, The Master,*
Spatula.

Master, may I speak a word
to two with you?
Speak.
We two propounded, if
you thought good so, to go
walk abroad, whilst others
stay.
Whither will ye go a-
road?
Into the next suburbs.
And what will you do as
you walk?

Col. 15. *Grivetus,*
Ludimagister.

Præceptor, licetne prodire?
Quámobrem?
Ut emam cultellos mensarios.
Ubi sunt quos habebas?

Reliqui domi.
Quid ita?
Quia jam obtusi erant, &
inutiles.

Habesne pecuniam ad emen-
dos alios?
Mater dedit mihi.
Quis erit adjutor ad emen-
dum?

Gerardus.
Ite sane & cavete ne vobis im-
ponatur.
Cavēbimus, Deo juvante.

Omnes quidem juvat, sed eos
potissimum qui ad ejus ho-
norem omnia réferunt.

Col. 16. *Vernetus, Ludima-*
gister, Spatula.

Præceptor, licetne pauca?

Lóquere.
Nos duo proponebamus, si tibi
ita videretur, ire, dum cæte-
ri ludunt, foras ambulatum.

Quò vultis exire?

In próxima suburbana.
Quid autem agētis ambulan-
tes?

- S. We will hold some conference.
 L. But of good and honest matters.
 S. This *fairness of the season*, and this so goodly a face of the earth, will afford us some honest subject.
 L. There is never matter of praising God wanting, *at least way* to those that truly serve him.
 S. Never indeed; but that we may return to the purpose (master) will you give us leave to go abroad out of the city?
 L. Unless your constant fidelity, and *true love to learning*, were well known to me, I would never give you leave; especially seeing *naughty youths* have so often beguiled me in this kind.
 Go ye therefore abroad, and *come home again to supper in due time*.

Tractābimus colloquium quod.

Sed de bonis & honestis bus.

Hæc temporis serenitas, tam pulchra terræ facies præbebunt nobis honesti aliquod argumentum.

Nunquam deest Dei laudandi materia, saltem veris cultoribus.

Nunquam profectò; sed ad propòsitum revertamur: permittes nobis (præceptor) extra urbem prodire?

Nisi mihi perspecta esset infra perpétua fidelitas, verus amor literarum, nunquam permitterem; praesertim cum pravi adjucentes me saepe in hoc opere fefellerint.

Vos igitur prodite, & master ad cœnam revertimini.

Col. 17. *Isaias, The Master.*

Col. 17. *Isaias, Ludi-magister.*

- I. Master, may I not go abroad?
 L. Whither do you desire to go abroad?
 I. To the Taylor.
 L. Why so?
 I. To fetch my breeches.
 L. Are they made already?
 I. They are, as I think.
 L. You do well to say, I think, because the thing is uncertain.

Præceptor, licetne prodire?

Quò prodire cupis?

Ad Sartorem.

Quid eò?

Petitum femoralia.

Jàmne facta sunt?

Sunt, opinor.

Rectè opinor dicis, quia res certa est.

He promised me them
till this day.

What if he deceive you?

It will be no marvel.

Now you have spoken
truth too: for Tradsmen
dom perform their word at
the time promised.

Nevertheless, Master, I will
see, if you will give me
leave.

It do not hinder you.

Could you have any thing,
Master?

Yes, that you make haste,
that you be not away at your
house.

You do well to put me in
mind; I am going.

Atqui promiserat mihi in hunc
diem.

Quid si fallât?

Nihil mirum fuerit.

Nunc quoque veré loquûtus es:
*nam raro ad promissum tem-
pus fidem præstant artifices.*

Videbo tamen, Præceptor, si
mihi permittis.

Nihil impedio.

Nunquid vis, Præceptor?

Imò, ut properes, *ne desis præ-
lectioni.*

Bene mones; ábeo.

Col. 18. Caius, The
Master.

Col. 18. Caius, Præ-
ceptor.

May we not go forth?

Whither?

Home.

Now now? to gad home
often?

My Mother commanded
that I and my brother
should go home to her.

For what reason?

That our maid might look
after cloaths.

What is that? Have you a-
lice?

Yes, and a great many in-
eed.

Why did you not tell my wife
much?

We durst not.

Licétne prodire?

Quo?

Domum.

Hem, tam sæpe ire domum?

Mater jûsserat ut ego & frater
adiremus domum.

Cujus rei gratiâ?

Ut ancilla *vestimenta* nobis ex-
cûteret.

Quid istud? *Suntne vobis pe-
diculi?*

Et quidem multi.

*Cur uxórem meam non admo-
nuistis?*

Non ausi sumus.

N 4

P. As

P. As though indeed she was
so hard to be spoken to.

She hath a maid chiefly for
that purpose, *to see you be
all kept clean*; neither are
you ignorant of it, but ye
are glad ye have an occa-
sion offered you to go see
your mother.

Do you tarry therefore; and
I will take order to-morrow
that your cloaths be look'd.

C. *But our mother will chide us.*

P. *I will pacific her; do you
rest you contented.*

Col. 19. Tornator, The Master,
The Scholars.

T. Master, may I go home to-
morrow?

L. Why so?

T. To fetch some bread.

L. Have you none left?

T. There is some left indeed,
but a very little.

L. What doth your brother?
is he to go with you?

T. My Father commanded so.

L. When met you with him?

T. On Thursday, when he
came into this City.

L. Where saw you him?

T. At the market.

L. Do you not lye?

T. I do not lye.

L. How will you prove it?

T. There are some of my
school-fellows which were
there.

L. Who are they, *without any
more ado?*

T. Here are Blasius and Au-
dax.

Quasi vero illa sit
difficilis.

Ancillam habet eâ potissimum
gratiâ, ut vestram
curet munditiem; nec
ignoratis illud, sed gratia
matris invisendæ occasio
vobis dari.

Vos igitur manete; cras
curabo ut vobis excutiantur
vestes.

Sed mater nos objurgabit.
Egomet eam placabo; qui

Col. 19. Tornator, Lud-
gister, Discipuli.

Præceptor, licetne crasire-
mum?

Quid eo?

Petitum panem.

Non tibi restat?

Restat quidem, sed parum
modum.

Quid frater? estne tecum
rus?

Jussit pater.

Quando convenisti illum?

Die Jovis, quum venisset
hanc urbem.

Ubi illum vidisti?

Apud forum.

Non mentiris?

Non mentior.

Unde probabis?

Sunt ex condiscipulis qui
rant.

Qui tandem?

Adfunt Blasius & Audax.

It is true, boys?

Altogether true.

How do you know?

We saw his father, and heard those very words.

It be so, I give you leave to go home with your brother.

Fare you well, Master.

The Lord have you in his keeping.

We wish you the same with all our hearts.

But, do you hear, when will you be here again?

To-morrow at even, by God's help.

See you remember your promise.

I will have a care.

Verily, as you use to do.

Nay, I hope better.

And you have any thing?

That you commend me to your father and mother.

I will do it with all my heart; farewell again, master.

And fare you well too, but walk leisurely, because of the heat of the Sun.

So we use to do.

Col. 20. *The Master, Villarianus.*

What means it, that you have been away this whole week?

It was of necessity to tarry at home.

Why so?

That I might be with my mother, who was sick.

Estne verum pueri?

Omnino verum.

Quâ scitis?

Vidimus ejus patrem, & audivimus ipsa verba.

Si ita est, permitto ut eas domum cum fratre.

Vale, Præceptor.

Vos servet Dominus Deus.

Idem tibi precâmur ex ânimo.

Sed heus, quando huc aderitis?

Crastino die vespere, Deo juvante.

Cura ut promissi memineris.

Curabo.

Scilicet, ut soles.

Imò melius, spero.

Nunquid vis?

Ut verbis meis salutem dicas parentibus.

Faciam libenter; itêrum vale, præceptor.

Vos quoque valête, at lento gradu ambulâte, propter æstus solis.

Ita facere solémus.

Col. 20. *Ludimagister, Villarianus.*

Quid sibi vult quod abfueris hic totâ hebdómadá?

Oppòrtuit me manére domi.

Quámobrem?

Ut matri adessém, quæ ægrotabat.

M. What

- M. What service did you to her? Quod illi officium præstabas?
- V. I read pretty often to her. Sæpius ei legēbam.
- M. What did you read? Quid legebas?
- V. Something out of the Scriptures. Aliquid ex sacris Literis.
- M. That was a holy and a commendable piece of service. I wish all would so give themselves to the word of God. Sanctum istud & laudabile ministerium. Utinam sic omnes studerent Verbo Dei.
- But what, did you nothing else? Sed quid, nihil agēbas præterea?
- V. As oft as there was need, I helped our maid to tend upon her. Quoties opus erat, illi ministrabam cum ancilla.
- M. Are these things all true? Hæccine vera sunt omnino?
- V. I have a *Ticket*. Habeo *Testimonium*.
- M. Bring it out. Profer illud.
- V. Look you. Ecce.
- M. Who writ it? Quis scripsit?
- V. Our man, in my mother's name. Famulus noster, matris nomine.
- M. I acknowledge his hand, because you have often brought me one from him. Agnosco ejus manum, quia sæpe ab illo mihi attulisti.
- V. May I then go into my seat? Licetne igitur redire in sedem meam?
- M. Why should you not, seeing you have given me satisfaction? Quidni liceat, cum mihi satisfeceris?
- V. I thank you, Master. Grátias ago, Præceptor.

Col. 21. *Lacetus, The Usher.*

Col. 21. *Lacetus, Hypodidáscalus.*

- L. Master, may I go abroad? Præceptor, licetne mihi proire?
- H. What cause have you to go forth? Quæ tibi est prodeundi causa?
- L. I must go to the market. Est mihi eundum ad forum.
- H. Why so? Quid eó?
- L. To buy leather. Ut emam corium.

For what use?

For shoe-soles.

Who shall help you in the buying.

A Townsman to whom my father gave this order.

You should have come to me with the rest that went abroad to the market.

I was busie.

Wherein?

In writing a letter to my father.

When would you send it?

To day, if I shall meet with any of our town in the market.

Go your way, and remember to be here at the usual hour.

I will remember.

Col. 22. Arator,
The Master.

Master, I went out by your leave at one of the clock, and now I am come again.

Have you dispatch'd your business?

I have dispatch'd, I thank God.

It is well done; what a clock is it?

It is nigh at hand of two.

Call me my man; and then go to your bever with the rest.

In quem usum?

Ad calceorum soleas.

Quis te adjuvabit in emptione?

Quidam oppidamus cui hoc mandavit per meus.

Debúeras adire me cum cæteris qui ad forum prodierunt.

Occupátus eram:

Quâ in re?

In scribendis ad patrem literis.

Quando eas dabis?

Hódie, si quem in foro nostratem offendero.

Abi, & memineris ad horam solitam adesse.

Meminero.

Col. 22. Arator,
Ludimagister.

Præceptor, tuo permissu horâ primâ prodieram, nunc ré-deo.

Curâsti négótium tuum?

Curavi, grátia Deo.

Factum bene; quota est horâ?

Instat secunda.

Voca mibi fumulum; deinde ito ad merendam cum cæteris.

Col.

Col. 23. Eusebius, The Master.

E. Master, will you lend me a little money ?

P. What need have you of money ?

E. To satisfie *Sylvius*.

P. How much do you owe him ?

E. Three half-pence.

P. Upon what account ?

E. Because he writ me some Colloquies.

P. Let me see them.

E. See if you please.

P. Go to the Usher, bid him give as much as you desire.

E. I thank you, Master.

P. You have no reason to thank me ; but set it down in your book.

E. But I have set it down already.

P. It is well done ; let my Usher see it.

Col. 24. Blasius, The Master.

B. Is it lawful for me, Master, to go to my Guardian ?

L. What Cause makes you ?

B. He bade me come and meet him to day, if I had any leisure.

L. When did he bid you ?

B. Now three days ago.

L. Where saw you him ?

Col. 23. Eusebius, Præceptor.

Præceptor, visne mihi tuò dare aliquantum pecuniæ ?

Quid opus est tibi pecuniâ ?

Ut *Sylvio* satisfaciám.

Quantum debes illi ?

Assem cum semisse.

Quo nomine ?

Quia scripsit mihi aliquot Colloquia.

Ostende.

Vide, si placet.

Adi Hypodidascalum, dic det quantum petis.

Gratias ago, Præceptor.

Non est quod agas ; sed res in codicem tuum.

Quin jam rétuli.

Factum bene ; ostende ipsi Hypodidasculo.

Col. 24. Blasius, Ludimagister.

Licétne mihi, Præceptor, dire Tutorem ?

Quæ te causa movet ?

Jússerat ille ut se hódie convinirem, si liceret per ócium

Quando jússerat ?

Nudiustertius.

Ubi illum vidisti ?

In the open place which is
over against the Church.

But see you do not lye.

God forbid I should lye.

you will, I will bring some of
my school-fellows that were
here to witness.

Who are they ?

Daniel and Corderius ; will
you have me go call them ?

Tarry, I shall meet with
them.

tell me, what doth your
guardian stand in need of
your help for ?

To write down something.

At what a clock then will
you go to him ?

Now, if you please.

When will you come back
again hither ?

As soon as he shall have
done with me.

Now go your way, and
commend me heartily to him.

I will do it with all my
heart.

Col. 25. Scriba,
The Master.

Master, my father invites
you to dinner, if it please
you.

Is he alone ?

He is alone (I suppose)
besides the folks of our own
house.

Excuse me to him, for I
was just now invited to ano-
ther place.

Thank him for me.

Would you any thing else ?

In arēā quæ est è regione Tem-
pli.

At *vide ne mentiāris.*

A me absit mendācium.

Si vis, dabo testes ex condisci-
pulis, qui mecum aderant.

Qui sunt illi ?

Daniel & Corderius ; visne ut
eos accersam ?

Mane, ego illos convēniam.

Sed dic, quid eget tutor ópera
tuā ?

Ad áliquid describendum.

Quà igitur horā vis illum adi-
re ?

Nunc, si tibi placet.

Quando huc redibis ?

Cum primúm me dimiserit.

Nunc abi, atque illi ex me dic
salutem plurimam.

Faciam libenter.

Col. 25. Scriba,
Magister.

Præceptor, pater te invitat ad
prandium, si tibi placet.

Estne solus ?

Solus (opinor) præter domesti-
cos.

Excúsa me illi, jam enim ali-
unde invitatus eram.

*Age tamen illi meis verbis gra-
tias.*

Nunquid vis áliud ?

M. Ne

- M. Nothing, but that you come to the School again in good time.
- S. In good time, by God's help.

Col. 26. Gasper,
The Master.

Col. 26. Gasper,
Ludimagister.

- G. May I not go abroad, Master?
- L. Whither?
- G. First to the botchers, and then to the barbers.
- L. Why to the botcher?
- G. That I may get my stockings mended.
- L. Are they torn?
- G. So torn, that I can scarce put them on.
- L. Why to the barber?
- G. That I may let them see a boyl which is risen upon my thigh within these few days.
- L. Uncover it, that I may see it.
- G. See it, seeing you have a desire so.
- L. It is a felon.
- G. So I thought.
- L. When you shall have opened it to the barber, intreat him to lay a plaister for a boyl to it.
- G. I will do as you perswade me.
- L. But is there any body that will go with you?
- G. Yes, John Flavian.
- L. What business hath he?
- G. He will go to the barber too.
- Licétne prodire, Præceptor?
- Quó?
- Primum ad fartórem, deinde ad tonsorem.
- Cur ad fartórem?
- Ut curem tibi alia reficienda.
- Súntne lacerata?
- Adeò lacerata, ut vix indui possim.
- Cur ad tonsorem?
- Ut illi ostendam ulcus quod mihi his diebus subortum est femore.
- Detege, ut videam.
- Vide, quando ita tibi placet.
- Est furunculus.
- Ita conjiciebam.
- Cum aperueris tonsori, illum ut emplastrum aptum adhibeat.
- Fáciam ut suades.
- Sed nunquis est qui tecum dire velit?
- Imo, Joannes Flavianus.
- Quod habet negotium?
- Tonsorem quoque vult adire.

Go together then, and
come again so.
Would you have any thing
else?
That you hasten your com-
ing back, lest you forget your
drinking.

Ite igitur unâ, & redite simili-
ter.

Nunquid vis præterea?

Ut maturêtis réditum, nè me-
rendâ vestrà multetemini.

Col. 27. Francis, The
Master.

Col. 27. Franciscus,
Ludimagister.

Master, may we go a-
broad?
Are you many that would
go?
Almost all.
What means this?
There is a market to day:
hence it is, that almost eve-
ry one would buy something
for himself.
Now I am too busie to take
notice of the reason of every
one's going abroad, go there-
fore to the *Ujber*, that he
may take notice; and if he
have leisure let him go along
with you.
We thank you, most kind
Master.

Præceptor, licetne nobis pro-
dire?

Estisne multi qui prodire vul-
tis?

Ferè omnes.

Quid hoc sibi vult?

Est hodie mercatus: inde fit,
ut ferè quisque velit aliquid
émere.

Nunc ego sum occupatio-
r quam ut singularem prode-
undi causam possim cognos-
cere; adite igitur *subdocto-
rem*, qui cognoscat; & si
vacat, vos deducat ipse.

Grátias agimus, Præceptor hu-
manissime.

Col. 28. The Master,
Theophilus.

Col. 28. Ludimagister,
Theophilus.

Did you meet with Peter
to day?
To day.
Where?
In the Temple.
At what a clock?

Hodie igitur Petrum conve-
nisti?

Hodie.

Ubi?

In Templo.

Quotâ horâ?

- T. At eight a clock in the morning.
 M. Did you ask him when he was to come to the school?
 T. I did ask him.
 M. What said he?
 T. I know not, quoth he.
 M. You should have perswaded him to come again.
 T. I did that indeed, and at large.
 M. You did well; but what answer did he make you?
 T. That his father kept him still to gather fruits.
 M. What if you write to his father himself concerning the state of our school? for perhaps he will be moved to send his Son back the sooner.
 T. If you think good so, I will do it, and that very carefully.
 M. Do it therefore *with the first opportunity.*
 But do you hear me? *write very largely, and then let us see your letter, before you send it away.*
 T. *I will be sure to do it, Master.*
- Octávâ matutinâ.
 Nunquid rogásti quando sit reditúrus scholam?
 Rogávi.
 Quid ille?
 Nescio, inquit.
 Debuiſti illum ad réditum hortari.
 Id ego feci, & multis quidem verbis.
 Bene fecisti; sed quid ille spondit?
 Se adhuc à patre detineri fructus colligendos.
 Quid si ad ipsum patrem scribas de statu nostro scholæ? fortasse enim movebitur ut filium citius remittat.
 Si tibi ita videtur, faciam, que diligenter.
 Fac igitur primo tempore.
 Sed audi? scribe plenius deinde literas tuas mittende, priusquam des perendas.
 Sedulo faciam, Præceptor.

Col. 29. Farrarius,
The Master.

Col. 29. Farrarius,
Præceptor.

- F. Master, may I go forth?
 M. *Whither must you go?*
 F. To the barber.
 M. *Have you no other business?*
 F. From the barber, to go to buy points; and to get me
- Præceptor, licetne exire?
 Quo tibi eundum est?
 Ad tonsorem.
 Non est tibi aliud negotium?
 A tonsore, ire emptum
 gulas: illinc me ad

from thence to the shooc-
maker.

Why to the shooc-maker ?

That he may set a tab on
one of my shoocs.

When will you have dis-
patch'd all those things ?

Within an hour's time, I
hope.

There will be a many per-
haps tarrying in the barber's
shop.

It may be so ; but if I shall
see I must tarry there too
long, I will stay till Satur-
day.

Is there any body else would
go abroad ?

Pontanus said he would buy
some paper.

Do you know he wants
it ?

I do know.

Go both together then ;
and be sure that each dis-
patch his business, that you
may not prove truants.

By God's help, we will
have a care.

Col. 30. Carbonarius, The
Master.

May I go abroad ?

Whither ?

To the Taylor.

Why so ?

That he may take mea-
sure on me to make me a
coat.

What have you to make it
of ?

Black cloth.

Where is it ?

rem conferre.

Cur ad futórem ?

Ut uni ex calceis meis annectat
corrígiam.

Ista omnia quando confé-
ceris ?

Intra horæ spátium, ut spero.

Erunt multi fortasse in constri-
ná expectantes.

Fieri potest ; sed si vídero
diutius mihi morandum il-
lic esse, expectábo in diem
Sábbati.

Estne álius qui prodíre ve-
lit ?

Pontanus ait se velle chartam
émere.

Scísne illi opus esse ?

Scio.

Ite igitur unà ; curate diligen-
ter suum uterque negotium,
nè sitis cessatores.

Deo juvante, curábitur.

Col. 30. Carbonarius,
Præceptor.

Licétne exire ?

Quó ?

Ad Sartórem.

Quid eó ?

Ut mihi túnícá faciendam
metiatur.

Quæ tibi est materia ?

Niger pannus.

Ubi est ?

○

C. In

- C. In my chest.
 P. But what Taylor have you?
 C. *Peter Sylvius.*
 P. Is he a good workman?
 C. I have heard so, and he is
one that my father knows,
 and he bade me go to
 him.
 P. Where dwells he?
 C. In the *Spittle-Street.*
 P. It is not very far off.
 See you do not run roving up
 and down.
 C. I will have a care.
 P. They easily get leave of me,
 that never beguile me.
 C. God forbid that ever I
 should deceive you.

Col. 31. *Luterimus,*
The Master.

- L. Master, may I speak a word
 or two?
 P. Speak what you will.
 L. When you say sometimes
 to some of us, *Where are*
the bellows? or, *reach me*
the bellows, it doth not ap-
 pear whether *follis* be of
 the masculine or feminine
 gender.
 P. I confess it doth not appear;
 what then?
 L. How can we know then?
 P. Why did you never ask me
 this?
 L. We ask you so many things
 so often, that we are afraid
 lest we should be trouble-
 some to you.
 P. As if indeed I ever made
shew of that: on the con-

In arcâ meâ.
 Sartor autem quis tibi est?
Petrus Sylvius.
 Estne peritus artifex?
 Sic audiui & est notus pa-
 meo, qui iussit ut illum
 irem.

Ubi habitat?
 In vico Xenodochii.
 Non nimis longè est.
 Cave, discurras.

Cavêbo.
 Facile à me veniam impetra-
 qui nunquam fallunt.
 Avertat Deus ut unquam
 lam.

Col. 31. *Luterimus,*
Præceptor.

Præceptor, licetne pauca?

Lôquere quid velis.
 Quum interdum dicis al-
 nostrum, *Ubi est follis?*
cedo follem, non apparet
 trum *follis* sit masculini
 fœminini generis.

Non apparet, fateor;
 tum?

Unde igitur scire possimus
 Cur me hoc nunquam roga-

Tam multa tam sæpe inter-
 gâmus, ut vereamur ne
 bi molesti sumus.

Quasi vero istud unquam
 me feram: contra, eò
 tr

trary, I love you the more,
the more often you ask me.

or what do I more desire,
than that I may once see
you both very good men,
and brave scholars.

We give you hearty thanks,
most kind Master.

I and you owe that thanks
to our God, who only of
his goodness hath given us
both a good will.

He grant that we may al-
ways use this blessing well
to his glory.

at I pray you tell me, of
what gender is *follis*?

Of the masculine.

But I should rather have
said of the feminine.

Why so?

Because *pellis* is such, which
is set down in the grounds
for an example.

You did not guess that a-
miss. For nouns that end
in *is*, as *pellis*, are for the
most part feminines.

Not all then?

There is scarce any rule so
general, but it hath an ex-
ception.

All therefore doth fall un-
der an exception, because it
is a masculine. So some
others, as *ignis*, *piscis*, *axis*,
&c.

But how shall I know them?

You will quickly know them
when you come to the
Grammar-rules. But in the
mean time mind them dili-
gently that speak Latine, and
be sure to set yourself to imi-
tate them,

gis amo vos, quò me rogatis
sæpius.

Quid enim magis cupio, quàm
ut aliquando vos videam &
optimos & doctissimos.

Habemus gratiam maximam,
Præceptor humanissime.

Eam gratiam ego & vos Deo
nostro debemus, qui solus
suâ bonitate utrique bonam
dedit voluntatem.

Faxit ille ut hoc beneficio rec-
tè semper utamur in ipsius
gloriam.

Sed dic, quæso, follis cujus est
generis?

Masculini.

At ego potius fœminini dixis-
sem.

Quamobrem?

Quia tale est pellis, quod est
in rudimentis pro exemplo
pòsitum.

Nè abs re id conjiciebas. Nam
is finita, quale est pellis,
magnâ ex parte fœminina
sunt.

Non igitur omnia?

Vix ulla est tam generalis regu-
la, quæ exceptione careat.

Follis igitur sub exceptione ca-
dit, quia masculinum est.
Sic aliquot alia, ignis, piscis,
axis, &c.

Sed unde illa dignoscam?

Facile cognoscetis, quum pervé-
neris ad Grammaticæ régula-
las. Sed interim Latine lo-
quentes attentè observa teque
ad eorum imitationem dili-
genter accommoda.

- L. But, Master, that is a great while to.
- P. *Rome was not built in one day.*
- L. Experience teacheth us so much. But my father would fain see me a scholar in a year's time.
- P. And I would fain see that in a day's time.
- But what should one do?
- He must wait for a time in all things.*
- Your father, because *he hath no learning, knoweth not what learning is worth*, nor with what great pains it is gotten.
- L. You say true; but what answer can I make him, when *he complains to me of the long time in getting learning?*
- P. I will teach you, *as we are at supper*; now go and play with the rest, that I *may go again to my study.*
- L. I pray you Master, pardon me, that I have interrupted you.
- P. *You have not interrupted me at all, because I was not busie.*
- Besides, if it had been a trouble to me to hear you, could not I *put you off till another time?*
- L. You might have done that at your own pleasure.
- P. Go your way then.
- At istud longum est, præcepto
 Non fiunt nisi longo tempore
 præclara ædificia.
 Experiëntia nos istud docet.
 pater meus vellet me anno
 spatio doctum videre.
 Ego vero istud unius diei spa-
 tio videre vellem.
 Sed quid agas?
 Omnibus in rebus expectandum
 tempus est.
 Pater tuus, quia non didicit
 teras, nescit quid doctus
 valeat, neque quantis la-
 ribus illa comparatur.
 Verum dicis; sed quid illi
 pondere possum, quum
 me conqueritur de tempore
 longi spatii in discendis li-
 Docēbo te inter cœnandum
 nunc ito lulum cum ceteris
 ut me in musæum recipiam
 Ignosce mihi, quæso, præ-
 tor, quod te interpellaverim
 Nihil me interpellasti, non
 nim occupatus eram.
 Præterea, si te audire mihi
 lestum fuisset, nonne po-
 ram te in aliud tempus re-
 cere?
 Tuo jure id poteras.
 Abi igitur.

Col. 32. *Castronovanus,*
The Master.

God save you, Master.

You come luckily.

What do you say?

My father intreats you that we may go together for our recreation, into his Orchards in the suburbs.

The fairness of the weather invites us to that matter, and now we keep holy-day.

What shall we see there worth the looking on?

Several and fair Trees with their fruits, and a wonderful variety of herbs and flowers.

There is nothing more pleasant than those things at this time.

Such is the bounty of God towards us.

Which indeed we ought to extol every day.

But I am afraid lest we should make our father to tarry for us.

Tarry a little till I take my winter gown, that I may be the more nimble to walk.

I am now ready; let us go now.

Is your father at home?

He tarries for us at the door.

It is very well, see that you make him a handsome leg.

We have been often admonished about this matter, whilst you taught us.

Col. 32. *Castronovanus,*
Præceptor.

Salvus sis, Præceptor.

Auspiciato advenis.

Quid nuncias?

Orat te pater meus, ut *animi causa* eamus unâ in hortos suos suburbanos.

Ad eam rem nos invitat *serenitas*, & nunc sumus *feriati*.

Sed quid illic *aspectu jucundum* vidëbimus?

Vârias & pulchras ârbores cum suis fructibus, item herbârum & florum miram *variëtatem*.

Nihil est illis rebus hoc tēpore jucundius.

Ea est Dei erga nos benëficientia.

Quam quidem *assiduis laudibus* *prosequi* debemus.

Sed *vereor* nē patri in mora *simus*.

Tantisper expecta dum togam *muto*, ut sim *ad ambulandum expeditior*.

Jam parâtus sum; nunc eamus.

Sed estne domi pater?

Præforibus nos *expectat*.

Bene res habet, vide ut eum *decenter salutes*.

De hoc, te docente, sæpe *admoniti* sumus.

Col. 33. David, the
Master.

- D. My father hath him heartily commended to you.
 L. Say you so? when came he out of the country?
 D. But yesterday.
 L. How doth he?
 D. Very well.
 L. And where is your mother?
 D. She is in France yet.
 L. Where in France?
 D. At Orlans.
 L. What do you hear of her?
 D. That she was in good health, by God's blessing.
 L. The Lord God have her in his keeping.
 D. So I will.
 L. Recommend me again very heartily to your father.
 D. I will be sure to do it.

Col. 34. Buchod, The
Master.

- B. Master, may I speak a word or two?
 L. Speak and welcome.
 B. Why do we not say *hic arbor*, as well as *hic labor*?
 Likewise why do we not pronounce the Genitive case *arboris* with the last syllable save one long, as we do commonly in other nouns of that same termination?
 L. Because use of speaking hath approved it otherwise.
 For Analogy hath not place every where: but where it

Col. 33. David, Ludi-
magister.

- Pater meus tibi salutem plurimam dicit.*
 Ain' tu? quando rure rediit?
 Heri tantum.
 Ut valet?
 Optimè.
 Mater verò ubi est?
 Adhuc est in Gallia.
 Ubi in Gallia?
 Aurelia.
 De illâ quid auditis?
 Esse bonâ valetudine præ tam, Dei beneficio.
 Dominus Deus conservet eam.
 Ità precor.
 Dic vicissim patri salutem plurimam verbis meis.
 Faciam sedulo.

Col. 34. Buchodus, Ludi-
magister.

- Præceptor, licetne pauca?
 Dic liberè.
 Cur non dicimus *hic arbor*, cut *hic labor*?
 Item cur Genitivum *arboris* non præferimus penultia longâ, ut fere cæteris nominibus terminationis ejusdem?
 Quia loquendi usus aliter præbavit.
 Nec enim ubique locum habet Analogia: sed ubi

fail, we must follow their fashion who have spoken well and purely.

even Latine itself doth consist more in use and authority than in reason.

Give therefore an authority concerning the noun arbor.

Arboris excelsæ truncus, stock of a rotten tree, in Virgil.

Do you not plainly see both the gender and the accent?

I see it, Master. But are there no others of the same accent?

First of all, all greek nouns, as *Castor*, *Castoris*; and so *Hector*, *Nestor*, and the like.

likewise these two, the neuter gender; *Æquor*, *æquoris*; *marmor*, *marmoris*.

There are also certain adjectives; as *memor*, *memoris*; and *immemor* compounded of it.

There are also the compounds of *decus* and *corpus*, as *indecor*, *indecoris*; *tricorpor*, *tricorporis*.

Will you quickly by your self find out these things which are noted amongst the Grammarians.

At that age of yours requires every day more and more diligence.

Moreover, you will better remember those things which you have found out by your own labour and diligence.

I give you thanks, most kind Master, that you do

deficit, sequendus est eorum usus qui rectè & pure loquuntur.

Nam ipsa Latini tas usu & auctoritate magis quam ratione constat.

Da igitur auctoritatem de nomine arbor.

Arboris excelsæ truncus, apud Virgilium.

Nonne hic manifestè vides & genus & accentum?

Video, Præceptor. Sed suntne alia eodem accentu?

Imprimis, Græca omnia, ut *Castor*, *Castoris*; sic *Hector*, *Nestor*, & similia.

Item hæc duo neutrius generis; *Æquor*, *æquoris*; *marmor*, *marmoris*.

Sunt & adjectiva quædam; ut *memor*, *memoris*; & ex eo compositum *immemor*.

Talia quoque sunt ex *decus* & *corpus* compoita, ut, *indecor*, *indecoris*; *tricorpor*, *tricorporis*.

Sed hæc apud Grammaticos annotata facile per te invenies.

Nam ista ætas tuâ majorem indies requirit diligentiam.

Huc accedit, quod hæc ipsa quæ tuo labore & diligentia invenieris, firmiore tenebis memoria.

Ago tibi grâcias, humanissime Præceptor, quod me

not only teach me, but also admonish me with so much gentleness.

L. You do well: but in the mean time I would have you remember to acknowledge you have it from God only, whatsoever good things accrues unto you by my labour.

For we labour in vain in teaching, unless God's blessing attend our labour.

You know that of the Apostle?

Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.

B. Truly we should be very dull, if we should be ignorant of those things, which you inculcate so often and so diligently upon us.

L. It becometh you both to remember and call them to mind so much the more diligently.

But now it is time for you to get yourselves again to your daily task.

And I in the mean time will mew myself up in my little study.

Col. 35. The Master,
Oliver.

P. Say in Latin, a Book.

O. Liber.

P. Liber, of what gender is it?

O. Of the Masculine.

P. How know you?

tantâ humanitâte non solum doces, sed etiam admones.

Bene faces: sed interim vo-
memineris, solo Deo acceptum
referre, quicquid boni ex la-
bore meo in te proficiscitur.

Frustra enim docendo laboramus,
nisi laboribus nostris di-
vinus favor accesserit.

Nôsti illud Apóstoli?

Neque qui plantat est aliquid
neque qui rigat, sed qui d-
incrementum Deus.

Essemus profecto plumbi stupidi-
diores, si ista ignoraremus
quæ nobis tam sæpe incul-
cas, tamque diligenter.

Tantò diligentius vos oportet
tum meminisse, tum recordari.

Sed jam tempus est, ut ad quotidianum
pensum te referas.

Ego verò interea me abdomusæolum,

Col. 35. Præceptor,
Olivarius.

Dic Latine, a Book.

Liber.

Liber, cujus generis?

Masculini,

Qui scis?

- D. By the use and custom of well speaking.
 . Shew the use.
 D. For as we speak every day we say thus, *Hic liber cujus est?* whose Book is this?
 likewise we oftentimes say *Liber meus*, my Book; *liber tuus*, thy Book, *bonus liber*, a good Book, and the like.
 . You have answered well: but *who taught you the use of speaking?*
 D. You yourself, Master.
 . Do you know *all the use of the Latin tongue then?*
 D. If I knew it, I would not be a Scholar.
 . What then?
 D. A Master, perhaps.
 . Go thy way, I am satisfied with your answer.
 D. I am glad of it indeed.
 . Thank God, who hath given you wit and a good understanding.
 D. I wish I may always acknowledge his blessings towards me.
 . I wish that he may give a blessing to your studies.
 What doth this imply, *Oliver?*
 D. That you wish me well.
 . Therefore do you remember to wish well to all men from the heart, and especially your school-fellows.
 D. I will.
 . You should have said also, God willing.
 D. I confess I have forgot,

Ex bene loquendi usu & consuetudine.

Ostende usum.

Nam quotidie loquentes sic dicimus, *Hic liber cujus est?*

Dicimus item sæpenumero, *Liber meus, liber tuus, bonus liber, & similia.*

Bene respondisti: sed *quis loquendi usum te docuit?*

Tu ipse, Præceptor.

Ergone tenes omnem usum Linguae Latinæ?

Si tenerem non essem discipulus.

Quid igitur?

Magister, fortasse.

Abi, responso tuo contentus sum.

Gaudeo sanè.

Age gratias Deo, qui tibi dedit ingenium & mentem bonam.

Utinam semper agnoscam ejus in me beneficia.

Utinam ille favore suo tua studia prosequatur.

Quid hoc tibi vult, *Olivari?*

Quod mihi bene precaris.

Ergo tu quoque memento bene ex animo precari omnibus, præcipue verò condiscipulis tuis.

Faciam.

Addendum fuerat, Deo juvante.

Oblitus sum fateor.

Col. 36. *The Master,
Daniel.*

L. Mind, *Daniel*, that thou may'st learn to turn *Latin* well into *English*.

D. I do mind, Master.

L. But diligently.

D. Yes, very diligently, and with all my heart.

L. You do well.

D. Propound the *Latin* to me then, as you use sometimes to do to us.

L. *Quid opus est?*

D. What is needful?

L. *Gallinæ?*

D. To an Hen?

L. *Ut*

D. That

L. *Illa*

D. She

L. *Sit*

D. May be

L. *Bona*

D. Good.

L. *You have construed well.*

Now answer me to every part of this speech *word by word*.

D. *I will answer as far forth as I shall be able*, so that you do but go before me.

L. *Quid.*

D. It is a Noun.

L. *Opus.*

D. A Noun.

L. *Est.*

D. A Verb.

L. *Gallinæ.*

D. A Noun.

L. *Ut.*

D. A Conjunction in this place.

L. *Illa.*

Col. 36. *Ludimagister,
Daniel.*

Attende, *Daniel*, ut discas *Latinam bene Anglicè* vertere.

Attendo, Præceptor.

At diligenter.

Imò diligentissimè, & ex animo

Bene facis.

Propone igitur mihi *Latinam*, ut nobis interdum soles.

Rectè vertisti.

Nunc ad singulas partes hujus orationis responde nomen natum.

Respondebo quoad potero, dum modo mihi præis.

Quid.

Est Nomen.

Opus.

Nomen.

Est.

Verbum.

Gallinæ.

Nomen.

Ut.

Conjunctio hoc in loco.

Illa.

A Pronoun.

Sit.

A Verb.

Bona.

A Noun.

Come on, let us say again,
that you may understand
every thing a little more
fully.

What shall I answer now?

Shew me in short the decli-
ning of every part, as I use
to teach you.

Do before me then, as you
have begun.

Quid.

Quid, *cujus* an irregular
noun substantive.

Opus.

Hoc opus, operis, ut onus,
oneris.

You are mistaken, Daniel.

Why so?

Because opus is an adjective
here.

What an adjective? How
is it declined?

It is undeclined.

Who is me, poor Boy! I ne-
ver heard that.

You should have said with-
al, that I know of, or as far
as I can remember.

Why so?

Because perhaps you had
heard, but not well remem-
bered it.

It may be so: but go on (I
pray you) in teaching me.

What doth that noun signifie
in English?

It is not used to be constru-
ed in English, unless it be
joined with the Verb *sum, es*.

Give me an example.

Pronomen.

Sit.

Verbum,

Bona.

Nomen.

Age, dicamus iterum, ut singu-
la paulò plenius intelligas.

Quid nunc respondebo?

Indica breviter singularum par-
tium declinatum, ut vos do-
cere soleo.

Præito igitur, ut cœpisti.

Quid.

Quid *cujus*, nomen substanti-
vum anomalum.

Opus.

Hoc opus, operis, ut hoc onus,
oneris.

Falleris Daniel.

Quid ita?

Quia opus hic est adjectivum:

Eho adjectivum? Quomodo
declinatur?

Est indeclinabile.

Me miserum! *nunquam illud
aud'veram.*

Addendum fuit, *quod sciam,
vel quod meminerim.*

Quamobrem?

Quia fortasse audiêras, sed me-
mineras male.

Fieri potest: sed perge (quæso)
me docere.

Quid Anglicè significat illud
nomen?

Non solet Anglicè verti, nisi
junctum cum verbo *sum, es*.

Da exemplum.

L. You

- L. You have every day an example in your mouth. Quotidie in ore habes exemplum.
- D. Now I do not remember one. Nunc mihi non occurrit.
- L. Do you not use to say and to hear of your school-fellows, *opus est mihi chartâ, atramento pecuniâ*, and the like; I have need of paper, ink, money, and the like? Non soles dicere & audire condiscipulis, *Opus est mihi chartâ, atramento, pecuniâ & similia?*
- D. I confess, I often say it, and often hear it, but I heed it little. Sæpe dico, fateor & sæpe audio sed parùm adverto.
- L. Now heed it then, and get it by heart. *Opus est mihi pecuniâ, ad libros emendos. I have need of money to buy books; or thus, I want money, or I have to do with.* Nunc igitur adverte, & memento memoria. *Opus est mihi pecuniâ, ad libros emendos. Vel, sic. Vel.*
- D. Give me also another Example, I pray you. Da item aliud exemplum quod so.
- L. You have need of rods, that your sloth may be driven away or to take idleness off you. *Opus est tibi virgis, ut tua pellatur pigritia.*
- D. Truly, Master, I confess it, but (I hope) God will be merciful to me. Fateor equidem Præceptum sed Deus (ut spero) mihi miseretur.
- L. God has mercy upon all that devoutly call upon him. But concerning the noun *Opus*, we have spoken enough, so far as belongs to you. I return to the rest. Omnium miseretur Deus & pie illum invocant. Sed nomine *opus* jam satis multa quod ad vos attinet. Ad cetera redeo. Est.
- D. *Sum, es, esse*, an irregular Verb. *Sum, es, esse*, verbum anomalum.
- L. *Gallina.* *Gallina.*
- D. *Gallina, gallinæ*, like *mensa, mensæ.* *Gallina, gallinæ*, ut *mensa, mensæ.*
- L. *Ut.* *Ut.*
- D. It is not declined, because it is a Conjunction, in English, *That, to the end that, for that.* Non declinatur, quia est conjunctio, Anglice, *That.*
- D. *Illæ.* *Illæ.*

Ille the Masculine Gender.

the Feminine.

the Neuter.

Decline it in the Feminine Gender.

Illa, illius, illi, &c.

Sit.

It was spoken of before.

Bona.

Bonus, the Masculine Gender.

Bona, the Feminine.

Bonum, the Neuter.

Noun Adjective.

Compare it with the example.

Iustus, iusta, iustum; Bonus, bona, bonum.

Now ask one another, that ye may please all more fully.

Ille, generis Masculini.

Illa, foeminini.

Illud, neutrius.

Declina foeminino.

Illa, illius, illi.

Sit.

Jam dictum est:

Bona.

Bonus, generis masculini,

Bona, foeminini.

Bonum, neutrius.

Nomen Adjectivum.

Confer ad exemplum.

Iustus, iusta, iustum; Bonus, bona, bonum.

Nunc mutuò vos interrògate, ut plenius omnia tractetis.

Col. 37. *Blunderius, The Usher.*

Col. 37. *Blunderius, Hypodidascalus.*

Master.

What would you have?

May I go home?

Why before the time?

My Father bad, that I should go to him now.

What needs he your help?

He will send me to our Country house.

Why so?

To fetch grapes, and to do an errand to our Bayliff all under one.

What if you deceive me?

I will bring a Certificate; as I use to do.

When will you come back again?

Præceptor.

Quid vis?

Licetne mihi ire domum?

Cur ante horam?

Pater jussit, ut nunc adirem.

Quid eget operâ tuâ?

Vult me in villam mittere.

Quid eo?

Petitum uvas, & eadem operâ nuntiatum aliquid villico nostro.

Quid si fallis?

Adteram testimonium; ut soleo.

Quando redibis?

B. At

B. At one a-clock, I hope.

H. How can you come again so quickly?

B. Our Country-house is not far from hence.

H. Go in God's name.

Col. 38. D. H.

D. Master, doth it please you to hear my excuse?

H. When was you away?

D. Yesterday.

H. At what a-clock?

D. At one.

H. What was the reason?

D. I was sent for.

H. By whom?

D. By my father.

H. Who brought you word?

D. Our man.

H. Why did he not come to me?

D. Because he said *he was in great haste.*

H. Have you any witnesses?

D. Here they are, Master.

H. Get you gone, and sit in your place; I will examine them in the mean time.

Col. 39. *The Usher,*
Michael.

H. Why came you no sooner?

M. *I tarried for my brother.*

H. Where is he?

M. *He tarried behind in the market.*

H. Why did you not bring him along hither?

M. He had a mind to buy some Ink.

Horâ primâ, ut spero.
Quî tam citò?

Villa nostra non longè hinc

Iro sanè.

Col. 38. D. H.

Præceptor, placétne audire cûsationem meam?

Quando abfuisti?

Hesternò die.

Quotâ horâ?

Primâ.

Quæ fuit causa?

Accersitus fui.

A quo?

A patre.

Quis tibi nunciavit?

Famulus noster.

Cur me non adivit?

Quia dicebat *se urgeri festi-
tione.*

Suntne tibi testes?

Adsunt, Præceptor.

Abi, sede in loco tuo; ego
terim eos interrogabo.

Col. 39. Hypodidascalus
Michael.

Cur non venisti citius?

Expectabam fratrem.

Ubi est?

Restitit in foro.

Cur eum non adduxisti?

Volebat emere atramentum

Nay Pears or Apples rather,
or some other fruit.

I know not, yet he said so.

Seeing you are brethren,
why have you not *Ink* at
home in a bottle betwixt
you?

My brother will be halves
with me in nothing.

Will he then have all to
himself in every thing?

It is just so.

Put me in mind when he
comes; I will teach him
what it is to be a brother.

Master, I will do it.

Go your way into your
place.

Imo pyra, mala, aut aliquid è
cæteris fructibus.

Nescio, tamen illud dicebat.

Cùm sitis fratres, cur non ha-
beris domi commune atra-
mentum in ampulla?

Frater nihil vult habere com-
mune mecum.

Vult igitur omnia sibi propria?

Illud est.

Admone me cùm venerit; ego
illum docebo quid sit frater-
nitas.

Faciam, præceptor.

Abi in locum tuum.

Col. 40. D. O.

Col. 40. D. O.

May I be away at two a
clock?

What business have you?

My father stands in need of
my help.

In what matter?

That I may write some-
thing for him.

But in the mean time you
will not say what are ap-
pointed you.

I have got them perfectly
already.

It is well done.

Doth it please you to hear
me?

I will hear you to-morrow,
when I have leisure.

Do you give me leave then
to be away, Master?

Well, I give you leave,
so, that you bring me

Licetne abesse horâ secundâ?

Quid habes negotii?

Pater eget operâ meâ.

Quâ in re?

Ut sibi aliquid scribam.

Sed interim non reddes quæ
præscripta sunt vobis.

Jam edidici.

O factum bene.

Placétne tibi audire me?

Cras audiam, quum licebit per
otium.

Permittis me igitur ut absum,
Præceptor?

Agè, permitto, sed ita ut
crastino die scriptum affe-

to-morrow a Certificate written.

D. I always bring one either under my father's hand, or our man's in my father's name.

O. Your Father takes a good course.

For there are many that feed me with lies.

Now go your way, and commend me to your father.

D. I will do it, Master.

Col. 41. The Master,
Caperonus.

M. Ho, Caperonus.

C. Anon, Master.

M. What ails your brother to weep?

C. He is sick

M. How do you know?

C. It is evident enough.

M. By what sign?

C. Because he hath vomited.

M. Where is he sick?

C. In his head and stomach, as he saith.

M. Why did he not get him home again?

C. He durst not.

M. And durst not you put me in mind of it?

Well, do you yourself go along with him quite home, and be sure to tell his mother how he doth.

Make haste; why do you loiter?

Lead him softly along.

C. I will lead him, Master.

feras testimonium.

Ego semper tibi adfero aut patre scriptum, aut à nostro famulo patris nomine.

Rectè facit pater.

Sunt enim multi qui me cunctis mendaciis.

Nunc abi, & patri dic saluta verbis meis.

Faciám præceptor.

Col. 41. Magister,
Caperonus.

Heus, Caperone.

Hem, Præceptor.

Quid flet frater tuus?

Ægrotat.

Qui scis?

Satis apparet.

Quo signo?

Quia vomuit.

Quid sibi dolet?

Caput & stomachus, ut dicitur.

Cur non recepit se domum?

Non ausus est.

Tu verò non audebas me monere?

Age, duc illum tu ipse domum usque, & matri narra genter ut ille se habet.

Propera; quid cessas?

Duc eum lento gradu.

Ducam, Præceptor.

Col. 42. The Usher,
Tiliacus.

Ho, Tiliacus, follow me into my Chamber; I have something to say to you, betwixt you and me.

I am here, Master.

Will you never come in due time to school?

I cannot come any sooner.

You always say so: whatinders you?

There is no body at our house to awake me.

No body?

No body at all.

Have you not a Maid?

We have one indeed, but she doth not heed to call me.

Nay you (I think) do not heed to rise. Do not I say true?

Why do you not speak? answer me something without any more ado.

Who is my poor boy! what shall I do?

You have no cause to be ashamed; confess the truth.

What if I shall confess?

I will pardon you, believe me.

Alas! I am ashamed.

Be not ashamed to confess the truth; I pray you, otherwise you shall be whipt.

Will you not speak?

Monitor, go to his Mother and see, and enquire.

I beseech you do not fend, Master; I will tell you all the matter; I will conceal nothing.

Col. 42. Hypodidasculus,
Tiliacus.

Heus, Tiliace, sequere me in cubiculum; est quod ego te seorsim.

Adsum Præceptor.

Nunquàmne maturè in scholam venies?

Non possum venire citius.

Semper istud dicis: quid impedit?

Nemo est domi nostræ qui me expergeficiat.

Nemo?

Prorsus nemo.

Non habetis ancillam?

Habemus quidem, sed non curat me excitare.

Imò tu (ut opinor) non curas surgere. Nonne verum dico? quid taces? responde nunc tandem aliquid.

Me miserum! quid agam?

Nihil est quod vereare; fatere verum.

Quid si confessus ero?

Ego tibi ignoscám, crede mihi.

Ah! pudet.

Ne pudeat verum fateri, quæso, alioqui vapulabis.

Pergin' tacere?

Heus observator, vise ad matrem ejus, & roga.

Né mittas oro, Præceptor; dicam tibi rem omnem; nihil reticebo.

H. Well, be of good cheer.

T. Truly it is as you said.

H. That is not enough, I will hear every thing severally.

Tell me plainly how the matter is.

T. When the Maid comes to call me up, first I make no answer, as if *I was asleep in good earnest*: and then if she press more upon me, *I lift up my head with much ado*, I sit in my bed, *I throw my doublet about my shoulders* as if I were to get up presently.

H. How finely you tell the story! As God love me, I now love you more than ever I did. Go on.

T. As soon as ever the wench is gone out of the chamber, *then do I lean back my head upon my pillow, and let down my feet.*

H. Do you fall asleep again?

T. Truly I fall asleep again well and quietly.

H. How long?

T. Till the Maid come the second time.

H. When she comes again, what says she to you?

T. She calls out, *she whoops, and hollows; and talks fiercely.*

H. What words uses she?

T. O you knave (quoth she) when will you be in the school? *I will tell your master, that he may whip you soundly; you will never get up, unless you be called up twice or thrice.*

Agè, esto animo bono.

Sic est profectò ut dixisti.

Non fatis istud est, volo audire figillatim omnia.

Narra mihi planè quomodo res sese habeat.

Cùm venit ancilla me excitum, primum nihil respondeo, quasi seriò dormiam; deinde si magis turgeat, *tollo agrè caput, sedeo lecto, thoracem injicio humeris, quasi statim surrecturus.*

Quam pulchre narras! Ita Deus amet, nunc te magis amo quàm unquam feci. Perge.

Quàm primum egressa est cilla cubiculo, tum ego inclino caput in pulvinum, demitto pedes.

Etiàmne redormis?

Ego verò redormio bene placide.

Quamdiu?

Donec ancilla secundò veniat.

Quum redit, quid tibi dicat?

Exclamat, vociferatur, inter alia.

Quibus utitur verbis?

Hem nebulo (inquit) quando eris in scholâ? Ego dabo. Præceptorum tuo, ut te verberet; tu nunquam surgere nisi bis aut ter vocatus fueris.

H.

H. Do you promise in good earnest, that you will do your duty hereafter?

T. If ever I do amiss again, I desire no favour, but that I may be openly whipt, and that very smartly.

H. You promise fairly indeed; but how will you perform your promise?

T. By God's help.

H. How will you move him?

T. By faith and daily prayers.

H. Otherwise you can obtain nothing.

T. I verily believe it.

H. It is not enough to believe it, unless you have a care to effect it diligently.

T. I will have a care to my ability, and will think upon that only thing day and night.

H. You say very well, so you but go on to bear it in mind.

T. How can I forget it?

The Preachers do never cease to put us in mind of that; and you almost every day exhort us to it: and you do well, Master, because we are all very negligent, but I the most of all.

Endeavour then, that you the first of all change those manners, and remember especially to be always true *(spoken)*.

God grant that I may never lie.

O how happy should you be!

I shall be happy enough for the present, if you will but acquit me.

Bonâ fide promittis, facturum te posthac officium?

Si unquam recidero, causam non dico, quin palam cædar virgis, idque acerbissime.

Bené quidem promittis; sed quomodo præstabis promissâ?

Adjuvante Domino Deo.

Quâ ratione flectes illum?

Fide & assiduis precibus.

Alioqui nil possis obtinere.

Credo equidem.

Non satis est credere, nisi cures efficere diligenter.

Curabo pro viribus, ac dies noctesque id unum meditabor:

Optimè loqueris, dum tamen memòr esse pergas.

Quomodo possim oblivisci?

Nunquam desinunt istud monere concionatores; tu vero ferè quotidie ad id nos hortaris: & bene facis, Præceptor, quia omnes sumus valde negligentes, sed ego primus omnium.

Da igitur operam, ut tu omnium primus mores istos mutes, & memento præcipue semper verax esse.

Faxit Deus ut nunquam mentiar.

O quam felix esses!

Satis in præsentia felix ero, si tantum me absolveris.

H. I will do what I have promised you; but on that condition, that you remember your promise, and perform it in very deed, as you have now undertaken to me.

T. What remains then, that I may not go away free?

H. Yes something is behind, tarry and hear just now.

T. As long as you will, Master.

H. Among other things, you must shake off that slothfulness, which is wont to hold you in bed.

For it doth not become a boy that minds his book to be sleepy and sluggish, but cheerful and awake, as you see some of your school-fellows.

Do you not remember the divine precept of the Apostle Peter?

T. What is that?

H. *Be ye sober (saith he) and watch.*

T. O how oft have I heard it! but (alas!) *I never made use of it.*

H. *See that you make diligent use of it hereafter; and not of that only, but also of those other precepts of good living which you have heard so often.*

Which if you shall carefully do, you shall first take a good course for yourself, you shall be pleasing to your parents, and me, and your school-fellows; and last of all, (*that which is the main*

Faciam quod tibi sum pollicitus; sed eâ lege, ut promissi tui memineris, & ipsa præstes, quemadmodum nunc mihi recipisti.

Quid igitur restat, quod minime abeam liber?

Imò aliud restat, mane & augetur etiam nunc.

Quamdiu voles, Præceptor.

Inter cætera, excutere oportet istam pigritiam, quæ te lecto detinere solet.

Nec enim decet studiosum adolescentem somniculosum inertem esse, sed alacrem porrectum, cujusmodi videmus aliquos ex condiscipulis.

Non tenes memoriâ divini Petri Apostoli præceptum?

Quid illud est?

Sobrii (inquit) estote & vigilate.

O quoties audieram! sed (pro dolor!) *nunquam usurpavi.*

Fac ut studiose usurpes in præceptis: neque illud solum, etiam cætera bene vivendi præcepta quæ toties audiisti.

Quod quidem si diligenter faceris, tibi imprimis consulens, jucundus eris parentibus, & mihi, & discipulis tuis, denique quod est præcipuum, clarescis Deo, qui studia tu

matter) you shall be dear to God, who will more promote your studies every day to the glory of his name.

T. O what a great benefit do I feel by that your admonition?

H. I am exceeding glad, both for your's and your school-fellow's sake.

T. What if you tell them of my repentance?

H. I will tell them indeed *with the first opportunity*; that they may learn, by your example, *that there is nothing more acceptable to God than to acknowledge one's fault, and become a new man.*

Farewell, child, and be present at three a clock in the school.

T. I give you very great thanks, most loving Master.

gloriam sui nominis magis indies promovebit.

O quantum fructum sentio ex illa admonitione tuâ?

Vehementer sanè gaudeo, & tuâ & condiscipulorum causâ.

Quid si narres illis meam poenitentiam?

Ego verò narrabo *primo quoque tempore*; ut exemplo tuo discant, *nihil esse acceptius Deo quam culpam agnoscere, & ad frugem bonam redire.*

Vale, fili, & adesto horâ tertiâ in auditorio.

Ago tibi gratias ingentes, amantissime Præceptor.



*The Fourth Book of
School Colloquies.*

Containing somewhat graver matters, especially in manners and Christian Doctrine.

Col. 1. Frisus, Samuel.

- F. **I** Pray thee, Samuel, lend me thy help a little.
 S. What is the matter?
 F. I know not what is fallen into my eye, which troubles me very much.
 S. Into whether is it fallen?
 F. Into my right.
 S. Would you have me look into it?
 F. Look into it, I beseech you.
 S. Open it as much as you can, and hold it that it do not stir.
 F. I cannot hold it from twinkling.
 S. Stay, I will hold it my self with my left hand.
 F. Do you see any thing?
 S. I see some little thing.
 F. I pray you take it out, if you can.
 S. But I have taken it out already.
 F. O well done! what is this?

Colloquiorum Scholasticorum Liber Quartus.

Paulò graviora continent præsertim in moribus & Christianâ Doctrinâ.

Col. 1. Frisus, Samuel.

- O Bsecro te, Samuel, da mihi operam paulisper.
 Quid istud est?
 Nescio quid incidit mihi in oculum, quod me habet valè malè.
 In utrum oculum incidit?
 In dextrum.
 Vis inspiciam?
 Inspice, amabò te.
 Aperi quantum potes, ac tene immobilem.
 Non queo à nictu continere.
 Mane, egomet tenebo finit manu.
 Ecquid vides?
 Video aliquid minutum.
 Exime, quæso, si potes.
 Quin etiam exemi.
 O factum bene! quid est?

See your self.

It is a bit of dust.

And indeed so very little, that it can scarce be seen.

See how much smart such a little thing causeth to the eyes.

Truly it is no wonder.

For none out of the outward members is said to be more tender than the eye.

Thereupon also it cometh to pass, that we find nothing to be more dear to us.

This God approveth, when speaking of his love towards us, in *Zach. 2* Chap. he saith thus, *He that toucheth you, toucheth the apple of mine eye.*

O the unmeasurable goodness of God, who loveth us so dearly!

Is not my eye red?

A very little, because indeed you have rubb'd it.

Do you not think it pains me still?

What should I but think it, who have so often had experience of such a trouble?

Experience is the mistress of things.

So it is commonly said.

What fee shall I give that Doctor for his pains?

As much as we bargained for.

The conclusion is short, therefore Nothing.

But nevertheless, I thank you; and wish I might have an occasion to requite you.

But rather God forbid.

Cerne tu ipse.

Est, mica pulveris.

Et quidem usque adeo pusilla, ut vix cerni possit.

Vide quantum doloris adferat oculis res tam exigua.

Haud mirum quidem.

Nullum enim e membris exterioribus oculo tenerius esse dicitur.

Inde etiam fit, ut experiamur nihil esse nobis charius.

Hoc Deus approbat, quum de sua in no charitate loquens apud Zachariam. 2 Cap. sic ait, Qui vos tangit, tangit pupillam oculi mei.

O immensam Dei bonitatem qui tantopere charos nos habet!

Nonne mihi rubet oculus?

Aliquantulum, nempe quia fricuiisti.

Credin' tu mihi adhuc dolere?

Quidni credam, qui toties talem molestiam sum expertus?

Experientia est rerum magistra.

Ita vulgò dicitur.

Quid pretii dabo isti medico pro labore?

Quantum pacti sumus:

Brevis est conclusio, ergo, Nihil.

Sed tamen habeo tibi gratiam, atque utinam detur referendi locus.

Quin potius avertat Deus.

- F. You did well to correct me, I spoke unadvisedly, and without any guilt.
- S. So I took it; but in the mean time *we may jest*, especially to exercise ourselves in the Latin tongue.
- F. The Lord God grant that all our studies may be referred to his glory.
- S. I wish he may grant it.

Col. 2. *Alexander,
Charles.*

- A. Here, I restore you *what was lent me*, and give you very great thanks.
- C. You have no cause to thank me; but *have you made sufficient use of it?*
- A. You have granted me the use of it long enough, such is your courtesie.
- C. I pray you, *make no spare of my things, as oft as you shall have need.*
- A. I will make no spare; seeing you command me so.
- C. You shall do me a courtesie.
- A. I thank you heartily; and *do you make use of my things, if any need shall be.*
- C. You need not wish me; I am bold enough of myself.
- A. Nay rather too bashful.
- C. Be it so; yet you shall find it some time or other.
- A. So I could wish; farewell heartily.
- C. The Lord God preserve you.

Bene correxisti, dixeram imprudenter, ac sine dolo.

Sic accepi; sed interim *jocularetur*; præsertim ut in Latine linguâ nos exerceamus.

Faxit Dominus Deus, ut omnia studia nostra ad gloriam ipsius referantur.

Faxit precor.

Col. 2. *Alexander,
Charles.*

Ecce, reddo *tibi commodatum* & gratias ago maximas.

Non est quod agas; sed *tuisne usus eras?*

Satis diu usum concessisti, *tua est humanitas.*

Quoties opus erit, *quæso parcas rebus meis.*

Non parcam; quando ita *julus*

Pergratum mihi feceris.

Gratias habeo maximas; *vero nostris utere, si quis fuerit.*

Non est quod moneas; *satis sponte sum impudens.*

Imo *verecundus nimis.*

Esto; aliquando tamen *ties.*

Ita velim; bene vale.

Te servet Dominus.

Col. 3. Claudius,
Quintinus.

Col. 3. Claudius,
Quintinus.

C. Why ought we diligently
to hear the Gospel?

Q. That we may learn to wor-
ship God according to his
will.

C. Do you answer nothing
else?

Q. What should I answer? for
I know nothing besides.

C. And not also that we should
live soberly and justly.

Q. I pray you make plain un-
to me those two adverbs.

C. Soberly, that is, continent-
ly; Justly, that is, in righ-
teousness, to wit, that we
may give to every man his
own.

Q. So it comes to pass, that
sobriety pertains to the pri-
vate life of every man; and
justly to the charity which
we owe to our neighbours.

Q. But hear me, my Claudius,
doth not the worship of God
contain all those things?

C. You are in the right, *Quin-
tine*; But I would try whe-
ther you understand your an-
swer rightly.

Q. You have done well: For
nothing can be said too much
concerning the pure under-
standing of God's Word.

Q. And concerning this matter
indeed, I would willingly
have talked with you more
at large. But the time it
self puts us in mind to de-
part.

C. Cur diligenter audire debe-
mus Evangelium?

Q. Ut discamus Deum colere ex
voluntate ejus.

C. Nil aliud respondes?

Q. Quid responderem? Nihil e-
nim scio præterea.

C. Nonne etiam, ut *sobriè & ju-
stè vivamus*.

Q. Declara mihi illà duo adver-
bia quæso.

C. Sobriè, *i. e.* continenter; Justè,
i. e. in Justitia, nempe, ut
suum cuique tribuamus.

Q. Ita sit, ut *sobriè* ad vitam cu-
jusque privati pertineat;
justè autem ad charitatem
quam proximo debemus.

C. Sed audi, mi *Claudi*, nonne
cultus Dei omnia illa com-
plectitur.

Q. Probè sentis, *Quintine*; sed
volui experiri an responsio-
nem tuam rectè intelligeres.

C. Bene fecisti: Nam de sincero
verbi divini intellectu nihil
nimis dici potest.

Q. Et de hac re quidem, tecum
pluribus verbis libenter age-
rem. Sed nos hora ipsa ad-
monet ut discedamus.

Col. 4.

Col. 4. *The Monitor,*
Baptista.

- O. Your brother is always either *prating*, or *playing the fool*, or *provoking some body* in the Sermon; whence it comes to pass that he is oft-times set down, and then whipt.
- B. What would you have me to do?
- O. Why do you not oft-times admonish him?
- B. *I never give over admonishing him.*
- O. Go on, I pray you.
- B. *You have no cause to pray me; I will never give over, till (God willing) he reform himself somewhat.*
- O. So you shall make use of *Cato's Precept*, *When you admonish one*: you know the rest.
- B. But I pray you, good Nicholas, as oft as you set him down, *let me know it.*
- O. *There would never be an end, his name is so often in my bills.*
- B. At least, *let me know once as soon as he shall make a fault*, then I will tell my Father, whose words he fears more than blows.
- O. This is no small sign of a good disposition.
- B. I hope so indeed: will you do then what I intreat you to do?
- O. I will do it indeed, with a very good will.

Col. 4. *Observator,*
Baptista.

Frater tuus semper in concilio aut garrit, aut ineptit, aliquem incitat; ex quo ut sæpe notandus sit, deinde vapulet.

Quid vis faciam?

Cur non sæpe mones?

Nunquam desisto monere.

Perge, precor.

Nihil est quod me preceris; nam quam cessabo, donec (volente Deo) aliqua ex parte se rexerit.

Sic usurpabis, Catonis præceptum, quando mones aliquem nostrum cætera.

Sed oro te, mi Nicolae, ut contines eum notaveris, id est renunties.

Nunquam finis esset, adeoque ens est nomen ejus in commentariolis.

Saltem, fac me semel certum quum primum commiserit sit accusandus, tum ego tibi dicam, cujus verba nunc timet quam verbera.

Istud non est parvum argumentum bonæ indolis.

Ita spero quidem: Facies tur quod rogo?

Ego verò, atque libens.

Col. 5. *Castrensis,*
Richard.

What talk had you with the
Master even now?

If you desire to know, ask
him.

Why do you conceal it
from me?

That you may not *blab* it
abroad.

(Believe me) I do not ask
you therefore that I may
disclose it: for *what* good
could I get by that?

Why then do you ask so
readily?

That I may rejoice silently
with myself, if you shall
hear any good.

Do you come so provided,
that you may extort from
me that which is committed
to me alone, and that by
the Master?

What you shall say to me,
suppose it spoken to a deaf and
dumb man.

Shall I trust you with my
secret-side.

Truly you may do it, and
without any danger.

You can never speak so
reasonably as to persuade
me of it.

I will give you my word,
I will hold my tongue.

Though you swear deeply
three or four times, I will
not disclose it.

Therefore do you give
me your asking.

Now now? where is that
friendship of ours?

Col. 5. *Castrensis,*
Richardus.

*Quid consilii tractabas modo
cum præceptore?*

Si scire cupis, illum percontare.

Cur me celas?

Ut ne partim facies.

*Non ideò (crede mihi) te rogo
ut id proferam; quid enim
proficerem?*

*Quamobrem igitur tam cupidè
rogas?*

*Nimirum ut mecum tacitus
gaudeam, si quid boni audi-
eris.*

*Itane paratus advenis, ut à me
extorqueas quod mihi uni,
idque à præceptore, credi-
tum est?*

*Quod mihi dixeris, surdo &
muto dictum puta.*

*Ergone tergum meum in fidem
tuam committam?*

*Id profectò potes, & quidem
sine periculo.*

*Nunquam dices sat commodè
ut istud mihi persuadeas.*

Dabo fidem me taciturnum.

*Etiamsi ter quaterve sanctissimè
juraveris, non prodam.*

Proinde tu desiste percontari.

*Hem, ubi est illa nostra ami-
citia?*

R. Do

R. Do you know the saying of the wise man ?

Tell no body what you would have kept secret.

C. I have heard it sometimes ; but *that which is told to a friend, is told to no body : For a friend, is as it were another self.*

R. He will say the same thing to you, and would know of you ; and so also another, that would know of him ; and so it *will come to every body's ear.*

And therefore if you would have me be your friend hereafter, *give me a discharge.*

C. I am no Commander, to give you a discharge.

R. Do you go on to trouble me ?

C. I had rather go away, than be *troublesome* to you.

Col. 6. D. N.

D. When will you go home ?

N. I know not ; *when it shall please God* : For that depends upon his Will, not mine.

D. What if your father send for you ?

N. Then I shall understand that God will have it so, and therefore I will obey.

D. But what if the will of God be one, and the will of thy father another ?

N. It is not for me to dispute about *this* ; but I am con-

Nescis illud dictum Sapient

Quod tacitum esse velis, nemo dixeris ?

Audivi aliquoties ; sed quomodo dictum sit, nemini estum videtur : Est enim micus quasi alter idem,

Eadem tibi dicet, qui scire te volet ; & item alius, ex illo ; atque ita ad omnium perveniet.

Itaque si me tibi posthac videri micum esse, *me missum* esto.

Non sum Imperator, ut te sum faciam.

Pergin' molestus esse ?

Abire malim quam tibi molestiam exhibere.

Col. 6. D. N.

Quando vis adire domum ?

Nescio ; *ubi Deo visum fuerit* : Id enim pendet ex voluntate ejus, non mea.

Quid si accersat pater ?

Tunc intelligam Deum fuisse voluntatem, ideoque parebo.

Quid si alia fuerit Dei, alia tris tui voluntas ?

De hoc meum non est disputare ; sed ut co-

gent my father will not
and for me without there
be a cause.

And I think no otherwise
so; but I had a mind to
talk with you all this while.
I am glad this talk of ours
each not been idle.

I could wish such like dis-
courses were more common
in school.

They will then be so, when
God will endue childrens
minds with his fear.

Therefore let us beseech
him, that that may shortly
come to pass.

pater non temerè me ac-
cerfet.

Ego quoque non aliter sentio;
sed volui tantisper tecum fa-
bulari.

Gaudeo hunc nostrum sermo-
nem non fuisse fabulosum.

Utinam in scholis frequentio-
res essent sermones ejusmo-
di.

Tum erunt, cum Deus ipse
puerorum animos timore suo
affecerit.

Ergo precemur eum, ut id
brevi tempore contingat.

Col. 7. *Anthony,*
Jeremy.

Col. 7. *Antonius,*
Hieremias.

With what money did you
buy that book?

With what do you think,
except my own?

I wonder whence you had

Why do you wonder? *am*
bound to give you an ac-
count?

Do I exact it?

You seem to exact it.

I do not exact it, I say, but
I use to talk thus friendly
and freely amongst our-
selves, that we may always
earn something in Latin.

I confess the thing will do
us a great deal of good to-
wards speaking Latin.

there is no man so mild,
as will be angry some-
times.

Quâ pecuniâ emisti librum is-
tum?

Quâ censes, nisi meâ?

Miror unde habueris.

Quid miraris? *An tibi debeo*
reddere rationem?

Egone exigo?

Videris exigere.

Non exigo, inquam, sed sic so-
lemus inter nos familiariter
& liberè confabulari, ut La-
tinè semper discamus al-
iquid.

Ea res, fateor, plurimum con-
fert nobis ad Latinè loquen-
di facultatem.

Sed nemo est tam lenis, quin
interdum subira/citur.

- A. It is as you say ; *but boys anger is short.* Est ut dicis ; sed est brevis puerorum ira.
- H. But for that which you ask me about money, I received it of my father. Quod autem de pecuniâ robas, eam à patre acceperam.
- A. When came he ? Quando venerat ?
- H. *About eight days ago.* Abhinc octo dies.
- A. I wonder I did not see him. Miror quod eum non viderem.
- H. You have no reason to wonder. Non est quod mireris.
- A. Why so ? Quid ita ?
- H. Because he scarce tarried here an hour and an half. Quia vix sequi horam hic ratus est.
- For when he had *lighted from his Horse*, and spoken to me a little ; Let us go up (quoth he) into your chamber, that I may talk more freely to you. Quum enim de equo descenderet, meque paucis esset exortatus, Ascendamus, inquit, in tuum cubiculum, ut cum liberiùs colloquar.
- A. But before you tell me other matters, I would know what his so sudden coming means. Sed antequam narres cetera, velim scire quid sibi vester adventus ejus tam inopertus.
- H. He heard a certain false report (as it fell out) that I was sick. Falso quodam rumore (ut audivi) me agrotum esse.
- A. What did he, when he found you well, beyond his expectation ? Quid ille, cum præter sperantem invenit ?
- H. *He was extraordinarily glad.* Mirificè affectus est, audio.
- A. Who makes any doubt of that ? Quis dubitat ?
- H. Moreover, he gave hearty thanks to God Almighty. Præterea, Deo Optimo Maximo maximas egit gratias.
- A. *I am willing to hear these things ;* go on, I pray you. Libenter hæc audio ; persequere.
- H. Then he asked me concerning my health ; we pray'd together, and gave God thanks ; at the last he asked me what I wanted. Tunc me de valetudine contat ; una precamur, tandem quærit, ecquid opus sit.

gent father (quoth I.) What thing do you want (quoth he?)

ten-penny book (quoth I.) Then he drew a shilling out of his purse, and gave it me into my hand; and after he had bidden me farewell, he presently took Horse, and went his way.

Why did he give you more than you asked?

You are a fool to ask such a question.

Why he was so glad, because he had found me well and truly, beyond his expectation; that if I had asked him even a Crown of Gold, (or ten shillings) he would so easily have given me it.

O how much are you beholden to the chiefest Father, who hath given you so good a Father!

It cannot be thought how much I am beholden. For tho' he had given me a good father, yet I should have been not a little beholden to him.

Why do we delay to go to hear the lesson?

It is almost three a clock ready.

We have got all things ready.

And so have I.

Let us go into the school.

Opus (inquam) pater. Quae (inquit) re eges?

Libro (inquam) decem assium. Tum ille promit ex marsupio decusssem, tum mihi in manum dat; & vale dicto, statim conscendit equum, atque abit.

Cur tibi plus dedit, quàm petiveras?

Istud ineptè quæris.

Scilicet ita lætus erat, quia me præter spem, bene sanum offenderet; quod si vel coronatum aureum petivissem, tam facile dedisset mihi.

O quantum debes illi summo Patri, qui tibi adeo bonum patrem dederit!

Ne cogitari quidem potest quantum debeam. Nam etiamsi malum dedisset, deberem tamen non parum.

Sed quid cessamus auditum ire prælectionem?

Jam instat hora tertia.

Parata sunt mihi omnia.

Et mihi quoque.

Eamus ergo in auditorium.

Col. 8. Senerius,
Villaticus.

S. Where is your eldest brother?

V. *He is gone for a Soldier.*

It is just so.

S. Hath he thus then bid farewell to his learning?

V. He began to be weary of his learning a good while ago.

S. Why so?

V. I know not, unless it was because he would live more at his own liberty.

S. *How came his Father to give him leave?*

V. What, do you think that he gave him leave?

He went when my father was out of the way, *whether my Mother would or no.*

S. O wretched youth!

V. Yes indeed very miserable.

S. What will he do?

V. That which others do, who follow that course of life; that is, he will pillage, plunder, *play at dice, drink and whore.*

S. Is that the life of Soldiers?

V. Yes altogether.

S. How know you that?

V. I heard of my father lately, when we were at supper.

S. To what end did he talk of such things?

V. He taught us that nothing was more certain than to fear God, who defendeth little ones, and brings them into the right way by little and little.

Col. 8. Senerius,
Villaticus.

Ubi est frater tuus natumamus?

Ivit in militiam.

Sic res est.

Sic ergo valedixit literis?

Jampridem literarum facieum ceperat.

Quid ita?

Nescio, nisi quia volebat *liberius vivere.*

Quomodo permisit pater?

Quid, putas illum permisit?

Patre absente, *matre introducta* profectus est.

O miserum adolescentem!

Imò vero miserrimum.

Quid faciet?

Id quod cæteri, qui sequuntur illud vitæ genus nempe, *perpetrabunt, rapiet, ludet, aleabit, scortabitur.*

Estne isthæc militum vita?

Omnino.

Unde scis istud?

Audiui nuper ex patre, *cenaremus.*

Quorsum narrabat talia?

Docebat nos nihil esse *certius* quam Deum timere, quod *pro* totidit parvulos, eoque *via* rectam paulatim *ducit*.

Likewise our Master himself doth oft-times put us in mind of these things.

We ought to be so much the more careful, to love our parents, and masters, dearly, whose help God makes use of for our instruction.

I wish we may discharge towards them both, that which he commands us in his law.

God so grant.

I pray God he may grant

Col. 9. Lucas,
Orosius.

I hear that your brother is ready come back out of Germany.

It is so.

Did he come back alone?

Not quite.

Who came with him then?

A certain Citizen of this town, who had dwelt there most these two years.

Why went your Brother?

My father had sent him hither, to learn to speak Dutch.

Why then was he not there longer?

He could no longer abide to be without the sight of his mother.

Little tender youth! what is he going on?

The seventeenth, if my mother well remembers,

Et Præceptor ipse noster de his rebus sæpe nos admonet.

Tantò magis debemus esse solliciti, ut parentes charos habeamus, & preceptores, quorum operâ Deus, ad nostram institutionem utitur.

Utinam utrisque præstemus, quod ipse nobis in suâ lege præcipit.

Ita faxit Deus!
Faxit ille.

Col. 9. Lucas,
Orosius.

Audio fratrem tuum jam revenisse ex Germaniâ.

Sic est.

Solusne rediit?

Non omnino.

Quis igitur cum illo?

Quidam civis hujus oppidi, qui ferè biennium illic habitaverat.

Cur iverat frater?

Missus fuerat illuc à patre, ut Germanicè disceret loqui.

Quàm igitur ob rem non fuit illic diutiùs.

Jam non poterat ferre matris desiderium.

O tenellum adolescentem!
quotum annum agit?

Septimum decimum, si rectè mater meminit, ex quâ
whom

- whom I have often heard say so.
- L. Well, *with what look did his father welcome his coming?*
- O. Do you ask? My Father *could not endure to look upon him: moreover, he neither vouchsafed him his Blessing, nor spoke to him, but bade him be gone off his sight.*
- L. What else?
- O. Had not my Mother interceeded with tears, *he had commanded an Officer to be sent for, who might put the poor boy into prison.*
- L. But he could not do it, *unless some Magistrate bade him.*
- O. I know not, yet he did his utmost.
- L. What was done afterwards? Did he lie at your House?
- O. No indeed.
- L. Where then?
- O. Do you know my Sister's Husband?
- L. *As well as I know one finger from another.*
- O. My Mother sent him thither, *till my father's fury was past.*
- L. What came of it at the last?
- O. My Mother dealt with our kinsfolks and friends, that they would *appease my father's anger.*
- L. Thus then your brother got into your father's favour again.
- O. *That was no such hard matter.* For now my Father began to be sorry
- id audiui sæpe.
- Agè, *quo vultu à patre accitus est ejus adventus?*
- Rogas? *Pater non sustinebat aspicere: quin etiam, nec locutione dignatus. nec aliquid sed, iussit eum abire è conspectu.*
- Quid præterea?
- Nisi mater cum lachrymis intercessit, *iussit accipere rem accersi, qui miserum in carcerem conjiceret.*
- Atqui non poterat injussu magistratus.
- Nescio, tamen conabatur.
- Quid postea factum est? Cubitné domi vestræ? Minime verò.
- Ubi igitur?
- Sororis meæ virum nōsti?
- Tanquam digitos.
- Eò missus est à matre, *dum tris ira deservisset.*
- Quid tamen accidit?
- Egit mater cum propinquis amicis nostris, *ut iracundiam mitigarent.*
- Sic igitur frater tuus eum in gratiam rediit.
- Id fungi non magni negotii. Jam enim patrem rogavit poenitere quod fecerat.

that he had been so angry,
and that he had entertained
his Son so roughly.

Verily, time had pacified
his anger.

Yet he entertained him on
that condition, that he
would promise he would
go again into Germany,
shortly after the Vintage.

See how fond this affec-
tion is towards our Mo-
thers.

But the Mothers them-
selves are in the fault; for
why do they dote so much
on us?

It is a hard matter to force
nature.

Do you remember a verse
of Horace's to that pur-
pose?

Though with a fork thou na-
ture dost expel, yet soon it
will return.

But what a thing is
this?

Just as we talk, we have neg-
lected our play.

He shall get no hurt by that.

Now let us go together to
our disputation.

Col. 10. Conradus, Linus.

Where was you to day af-
ter dinner?

In my Master's Gardens.

What went you thither
for?

He sent me to fetch some
herbs.

candisset, quodque tam
graviter accepisset filium.

Nempe, dies ejus iram lenierat.

Eâ tamen lege recepit illum, ut
promitteret se in Germani-
am, reditulum statim à vin-
demiâ.

Vide quàm ineptus sit iste in
matres nostras affectus.

Atqui ipsæ matres sunt in cau-
sa; cur enim adeò tenere nos
adamant?

Naturam cogere difficile est.

In hanc sententiam tenésne
versum ex Horatio?

Naturam expellas furcâ, licet
usque recurret.

Sed quid hoc?

Dum fabulamur, à lusu cessa-
tum est.

Nihil nobis inde accidet mali.
Ad disputationem convenia-
mus jam.

Col. 10. Conradus, Linus.

Ubi fuisti hodiè à prandio?

In horto Præceptoris.

Quid illic iveras?

Ille me miserat petitem olera.

- C. And what *pot-herbs* have you gathered?
- L. I can scarce reckon them all.
- C. Reckon at the least *those which you remember.*
- L. Why do you desire that?
- C. That in the interim we may call to mind some names of things, which we learned when we were little boys.
- L. *It is a gallant exercise, especially, when we have any leisure.*
- Hear then!
- I have gathered garlick, wild thyme, leeks, onions, cresses, comin, fennel, thyme, marjoram, hyssops, parsley, sage, savory.
- C. Those are sweet herbs, which you have reckoned hitherto.
- L. So I intended to reckon them, for my memory's sake.
- C. Go on farther.
- L. *There are a few behind;* as, beets, succory, lettice, sorrel, rocket, coleworts, Purslain. *I can think on no more.*
- C. How could you remember so many?
- L. My Master gave me a Catalogue written.
- C. And did you know them all?
- L. I knew them, or else I had asked him.
- C. But I do not know them all, though I have learned their names.
- Quæ tandem olera collegisti?
- Vix enumerare possum omnia.
- Saltem, *quæ occurrunt memoriam.*
- Cur istud quæris?
- Ut interim recordemur aliorum rerum nomina, quæ parvuli didicimus.
- Pulchra est exercitatio, præsertim, quum aliquid nobis petat otii.*
- Audi igitur!
- Collegi allia, serpillum, porreos, cepas, nasturtium, cuminum, fœniculum, thymum, anethum, racum, hyssopum, apium, salviam, sativam.
- Herbæ sunt olentes quas, acceperam, numerasti.
- Sic institueram, memoriam tuam.
- Perge porro.
- Pauca quidem restant; ut, cichorium, lactuca, eruca, brassica, porrea. Plures non occurrunt.*
- Quæ potuisti tot meminisse?
- Præceptor mihi dederat catalogum.
- Et noveras omnes?
- Noram, alioquin eum interrogassem.
- Atque ego non novi omnia, quamvis nomina didicissem.

I will shew you more yet,
when we may go into the
garden.

Have you bought any
store?

A basket full.

But how much of every
one?

You are too inquisitive.

What do you mean? I have
brought as much of every
one as was needful.

Though I seem inquisitive
to you, yet I would have
you answer me this.

Do you know for what use the
master hath caused so many
sorts of pot-herbs to be got-
ten?

Partly that the *pottage*
might be well seasoned, and
partly, that an *herb pudding*
might be made.

How well did he provide
for us?

Very well, but yet that
was not the chief cause.

What then?

Did you ever read of *Vir-
gil's Pudding of milk, wine,
cheese and herbs.*

I have read the verses in-
scribed, but I never eat of the
pudding, nor saw it, that I
know of.

But I hope you shall see it;
our master taught his
wife to make it, and she
hath made it according to
his direction.

Shall we have any good
thing provided for our sup-
per?

Ego tibi plures etiam demon-
strabo, quum licebit nobis
in hortum ire.

Multuúmne attulisti?

Plenum calathum.

Sed de singulis quantum?

Nimis es curiosus.

Quid vis? De singulis attuli
quantum opus fuit.

Tamet si curiosus tibi videar,
tamen hoc mihi velim re-
spondeas.

Scin' tu ad quem usum præ-
ceptor tot olerum genera
curaret apparanda?

Partim ut *Jus bene condiretur*,
partim ut *minuta ex oleri-
bus fieret.*

Quàm bene consulebat nobis?

Optimè; sed tamen ea non
erat causa præcipua.

Quænam igitur?

Legistiné unquam *Moretum*
Virgilii?

Carmina quidem legi; sed
moretum nunquam edi, nec
vidi, quod sciam.

At *videbis spero*; nam præcep-
tor uxorem docuit conficere,
& illa confecit ex ejus præ-
scripto.

An apparatus nobis aliquid in
cænam boni?

- C. At the least, *fat flesh pot-
tage well seasoned, fat meat,
and an herb pudding.*
- L. How know you these things?
- C. I saw all in the kitchen when I was bidden to help, especially as *I was picking my pot-herbs.*
- L. What became of the pudding made of milk, cheese, wine and herbs?
- Shall not we taste of it at least?
- C. Yes, we shall have some given us; *for there was enough made to serve us all.*
- L. I like these things better, especially in Summer time, than flesh or fish.
- C. Truly, *I could wish flesh might be saved against winter, that we might use to eat herbs and fruits all Summer long.*
- L. But (as I have heard) those have less nourishment in them.
- O. I have heard that too sometimes,
- But, *what need scholars have so much meat.*
- L. Not so much I confess: But yet if parents should see us pale or lean, they *would presently lay the blame of that matter upon the Master.*
- Is it not so?
- C. There is no doubt of it; but what should one do? *Parents (especially mothers) commonly do cocker us too much.*
- Saltem, *jus carniū pingues carnes opimæ, & minuta ex oleribus.*
- Unde scis ista?
- Omnia vidi in culinâ quæ jussus essem adjuvare, præcipue in meis oleribus regendis.
- Quid Moretum?
- Non saltem gustabimus?
- Imo, dabitur nobis; nam factum est quod satis sit nobis.
- Ista mihi sapiunt magis, fertim æstate, quam cæpæ aut pisciculi.
- Optarem, profectò, servari carnem in hyemem, ut tota æstate olera & fructus essentaretur.
- Atqui (ut accepi) isti non alunt.
- Id ego audivi aliquoties.
- Sed, *quid opus est tanto studio alimentis?*
- Non tantum fateor; si parentes nos viderent pallos & macilentos, ejus rei culpam assignarent præceptori.
- Nonne sic est?
- Non est dubium; sed quæges? parentes (præcipue matres) nobis indulgent.

Indeed you say truth ; but
in the mean time, you are
content to enjoy your mother's
cockering.

As if you were not so.

That I may not lie, what I
charge upon you, I often-
times find experience of
myself.

We cannot alter our pa-
rents affections towards us,
but by our faults ; only let
us have a care how we a-
buse their good will ; but
especially, let us praise that
our most bountiful Father,
who hath given us such an-
cettors.

I am willing to hear those
things ; but time calls us
away,

Come, let us make an end.

*Verum quidem dicis ; sed, in-
terini, matris indulgentia li-
benter fruëris.*

Quasi verò tu minus.

*Nè mentiar, quod tibi ascribo,
in me quoque frequenter ex-
perior.*

*Non possumus parentum erga
nos affectum, nisi nostris vi-
tiis, immutare ; tantùm ca-
veamus eorum abuti bene-
volentia ; sed imprimis, lau-
demus illum patrem nostrum
benignissimum, qui nobis
tales progenitores dedit.*

*Ista libenter audio ; sed nos
hora vocat.*

Agè, finem imponamus.

Col. II. Molerius, Dotheus.

Col. II. Molerius, Dotheus.

Whence come you ?

From the market.

What have you bought ?

Flesh meat.

What like ?

Veal.

I pray you let me see it ; it
is almost a novelty now.

Look upon it.

Merthinks it is good.

I suppose you are not mis-
taken.

How many pounds are
there ?

The Butchers will not sell
Veal by weight.

Why not ?

Unde redis ?

E foro.

Quid emisti ?

Carnem.

Qualem ?

Vitulinam.

Ostende quæso ? ferè nova res
est hoc tempore.

Vide.

Bona videtur mihi.

Non falleris, opinor.

Quot sunt libræ ?

Nolunt lanii appendere vituli-
nam.

Cur non ?

Q 4

D. Be-

D. Because of *its novelty*.

Oh their cunning! *truly every man sells as dear as he can.*

D. *You have hit the nail on the head.*

M. How much do you think it weighs?

D. Two pounds and a little more.

M. What did you buy it for?

D. Come on, *guess*.

M. I am no diviner.

D. But many men *guess*, who, for all that, are no diviners.

M. It may be so: but upon *certain grounds*; otherwise *guessing* aforehand is forbidden in the Scriptures.

D. *Guess* then, upon *some ground*.

M. You have bought the whole for two-pence.

D. For somewhat less.

M. How much then?

D. *Guess* again.

M. Twenty deniers.

D. *I will no longer put you to the stretch about nothing.*

M. Tell me then, I pray you.

D. All this cost me three half-pence.

M. Truly fortune favoured you very well.

D. What fortune do you tell me of?

M. This is the custom of speaking.

D. *Custom* (as they say) is a *very bad Tyrant*.

And *I wish we could as carefully observe good customs,*

Propter *novitatem*.

Vide *astutiam*! *scilicet qui vendit quam potest charissime*

Rem acu tetigisti.

Quantum putas pendere?

Duas libras & paulò amplius

Quanti emisisti?

Agè, *divina*.

Non sum divinus.

Atqui multi *divinant*, qui men, divini non sunt.

Fieri potest: sed ex *quibus conjecturis*; alioqui *divinatio* vetita est in divinis literis

Divina igitur, ex *conjectura*

Emisisti totum duobus assibus

Paulò minoris.

Quanti ergo?

Tenta iterum.

Viginti denariolis.

Nolo te diutius torquere de hilo.

Dic igitur, sodes.

Hoc totum constitit mihi quadrantibus.

Profectò fortuna tibi pulchre favit.

Quam mihi fortunam narra-

Hic mos est loquendi.

Mos (ut dicitur) tyrannicus pessimus.

Atque utinam bonos tam studiose colere

we obstinately keep the

Then all things would go

us leave that fortune then
to Heathens, and Godless
persons.

fortune is nothing.

is only God who favoureth
us; he alone is our helper and
protector.

Truly, I know that very
well, and I do verily believe
it, and really confess it:
but what should one do?

The tongue oftentimes runs
amiss, when the mind thinks
no harm.

You should remember that
saying, *Let not thy tongue
run before thy wit.*

Truly we learned that out
of the sayings of the seven
wise men; but we do not
always think upon such fine
speeches, though we get
them by heart.

The memory is so much
the more to be exercised,
that it may afford enough,
when need is.

I shall learn another time to
be wiser, by this your giving
me warning.

But I hear the bell ring;
let us give over.

Col. 12. *The Master, the
Man.*

Have you been to day in
the market?
I have been.

quam obstinatè retinemus
malos.

Tunc meliùs se haberent omnia.

Nos igitur fortunam istam Eth-
nicis, & impiis, relinquamus.

Fortuna nihil est.

*Solus est Deus qui favet nobis;
solus est adiutor & protector
noster.*

Istud quidem certò scio, *fideli-
ter credo*, & verè confiteor:
sed quid agas? *Sæpe labitur
lingua, nihil mali cogitante
animo.*

Oportebat te istud meminisse;
Ne lingua præcurrat mentem.

Istud quidem didicimus è sep-
tem sapientum dictis; sed
non semper occurrunt ejus-
modi pulchra dicta, licet ea
mandaverimus memoriæ.

Tanto igitur magis illa est ex-
ercenda, ut nobis, quum opus
est, suppetat.

Isto tuo admonitu, *discam esse
aliàs prudentior.*

Sed audio signum dari; desi-
namus.

Col. 12. *Herus, Famu-
lus.*

Fuistine hodie in foro?

Fui.

H, When?

- H. When ?
 F. After the *Sermon*.
 H. *What have you bought us ?*
 F. Almost nothing.
 H. But what ?
 F. *Butter*.
 H. How much ?
 F. *A farthing's worth*.
 H. So very little ?
 F. *I durst buy no more*.
 H. What was you afraid of ?
 F. Lest it should not be good.
 H. *It is very wisely done*.
 F. Why do you say that, Master ?
 A. Because I had rather have you to be too fearful than too bold in this matter.
 But have you bought any thing else ?
 F. Nothing.
 H. How now ? nothing ?
 F. Nothing at all.
 H. Fie, *how sparingly you have bought provisions for us !*
 F. What else could I have bought ?
 H. As if you knew not *what meat I love*.
 F. I know you love *pretty soft cheese*, and pears, and other new fruits.
 H. You say well ; why did you not buy them then ?
 F. The cheese was *dearer than my little money would reach to*.
 H. What were the fruits ?
 F. Some were not ripe enough, and of other some *I made a question whether they were good*.
 H. O wretch ! could'st thou not taste ?
- Quando ?
 Post concionem sacram.
 Quid emisti nobis ?
 Ferè nihil.
 Quid autem ?
 Butyrum.
 Quanti ?
 Quadrante.
 Tantillum ?
 Non ausus sum amplius emere.
 Quid timebas ?
 Ne bonum non esset.
 Satis prudenter factum.
 Cur istud dicis, Here ?
 Quia malim te esse in hâ timidiorem quàm audem.
 Sed nunquid emisti præter
 Nihil.
 Eho ? nihilne ?
 Nihil prorsus.
 Vah, *quam parcè nobis optatus es !*
 Quid aliud emere potuisses ?
 Quasi nescias quibus cibis lectari solem.
 Scio te amare caseum matu-
 culum, & pyra, & alios
 tus recentes.
 Rectè dicis ; cur igitur
 emebas ?
 Caseus ipse carior erat præ-
 tra pecuniola.
 Quid fructus ?
 Alii erant non satis maturi
 aliis ego dubitabam esse
 boni.
 Miser ! non poteras gustare

But these women suffer you
to taste nothing, unless you
pay you will buy.

No wonder; for a great
many would taste for their
mind's sake only.

Therefore be you wiser another
time.

How?

If you see any fair fruit,
buy a little for a *denier*, that
you may make trial.

And what then?

If you like well, then buy
more; but if not, let it
alone, and try elsewhere.

That is a good caution.

Remember then, that you
use it hereafter.

I hope I shall be careful to
remember it. Would you
have any thing else?

That you mind those things
which concern your office,
and then that you ply your
book.

Col. 13. Caroletus,
Quintinus.

Was you present at morn-
ing prayer?

I was there; but where
was you?

I was gone to my Father
to the Inn.

Why so?

He had bidden me yester-
day night that I should
come to him pretty early in
the morning.

Atqui istæ mulieres nihil gus-
tare permittunt, nisi te em-
pturum affirmes.

Nihil mirum; multi enim gus-
tarent animi tantum gratiâ.

Tu igitur esto aliàs prudentior.

Quomodo?

Si videris pulchrum aliquem
fructum, eme aliquantulum
denariolo, ut facias pericu-
lum.

Quid tum præterea?

Si tibi sapuerit tum emittas
amplius; sin minus, relin-
quito, & aliò te conferto.

Bona est cautio.

Memineris igitur, ut ipse postea
utaris.

Ego, ut spero, meminero dili-
genter. Nunquid vis præte-
rea?

Ut cures quæ tui sunt officii,
deinde *literis incumbas*.

Col. 13. Caroletus,
Quintinus.

Adfuiſti matutinæ præcationi?

Adfui: tu verò ubi eras?

Iveram ad patrem in *cauponam*.

Quid eò?

Heri vesperi jussierat ut se con-
venirem *bene mane*.

Q. How

Q. How durst you go abroad so early, and that *without making the master acquainted?*

I had just got leave yesterday night, *before he went to bed.*

But tell me, what did he admonish you of openly after prayer?

Q. I hear (saith he) there are some among you that *oft-times speak English*, and none of you in the mean time shew me any thing: which is a *sign you are all consenting in the same fault.*

This was the sum of his accusation: besides, *he spake many things to that purpose*, which I could not remember.

C. *But what was the conclusion at the last?*

Q. Wherefore (saith he) I admonish you, that *you diligently exhort one another to speak Latin*, that you bring me their names, as soon as can be, that will not obey, that I may *apply some remedy to the disease.*

C. Must we not then speak a word in English?

Q. As far as I could gather by his words, he doth not so understand the matter. For (as you know) he is not so strict, as to punish him straight, if a word slip from one as they talk together.

C. He hath said openly (as I remember) sometimes that his orders belong to those

Quis ausus es tam mane prodire, idque inconsulto præceptor

Jam heri veniam impetravi antequam irat ad cubitum

Sed dic mihi, quid ille à catione palàm admonuit

Audivi (inquit) esse inter qui sæpenumero Anglice bulentur, & nemo inter vestrum mihi quicquam dicat: quod est argumenti consensionis omnium in eo peccato.

Hæc fuit accusationis summa deinde, in eam sententiam multa dixit, quæ meminisse non potui.

Sed quæ tandem fuit conclusio

Quamobrem (inquit) admonet vos, ut alius alium ad Latinè loquendum cohortentur diligenter, qui parere non vult, ad me quàm primum deferatis, ut huic maiore medicum adhibeam.

Nullumne igitur verbum debet efferre Anglicum?

Quantum ex verbis ejus colligere potui, non ita rem intelligit. Non enim (ut videtur) usque adeo est severus actor, ut statim puniat, cui verbum aliquod in colloquendo exciderit.

Aliquoties (ut memini) palàm dixit, edictum fore ad eos demum pertinere

only, who, when they know how to speak in Latin, yet always seek starting points, that they may tell tales in English, and that too concerning very frivolous matters.

Such is the stubbornness of some; that they had rather be often whipt for disobeying most lawful commands, than to be praised, and also loved, for doing as he bids them.

You remember we have heard of our master himself, *We take pains to do what we are forbid to do.*

I remember it, and it is very true too; yet they that willingly receive the doctrine of Christ, do not offend on purpose, or of malice.

The true fear of the Lord is both cause that.

Such therefore, *as far as they can, through the weakness of nature*, do carefully endeavour to take heed, that they do not willingly do, say, or think, any thing wherewith God may be offended, though never so little.

Therefore let us also have care to avoid that: let us study to live well, and obey the will of our God, not only that we may not be whipt, but rather that we may please that our best Father.

So shall it come to pass, that we may truly be the Sons not of darkness, but of light.

qui, quum Latine sciunt, tamen semper latibula quærunt ut Anglice fabulentur, idque re rebus ineptissimis.

Ea est quorundam pertinacia; ut malint sæpissime vapulare repugnando præceptis honestissimis, quam laudari, atque etiam diligi, obsequendo.

Meministi audire ex ipso Præceptore, Nitimur in vetitum.

Memini, atque adeo est verissimum; tamen qui doctrinam Christi libenter amplectuntur, non studio peccant, neque malitiâ.

Istud præstat verus ille timor Domini.

Tales igitur, quoad licet, per naturæ infirmitatem, sedulò cavere nituntur, ne quid scientes faciant, dicant, aut cogitent, quò Deus vel minimum offendatur.

Ergò studeamus ut nos id ipsum cavere: studeamus rectè vivere, & Dei nostri parere voluntati, non modò ne vapulemus, sed magis ut illi optimo Patri nostro placeamus.

Ita fiet, ut verè simus, non tenebrarum, sed lucis filii.

B. But

C. But of those things another time more at large; let us go to our disputations.

Q. Lo, the bell calls us.

Col. 14. Albertus,
Tirotus.

A. Are you come from the market at length?

T. Why at length?

There is such a Throng at the shambles, that I could scarce get near.

A. What flesh meat have you bought us against to morrow?

T. Beef and Mutton.

A. Is there good store of flesh in the market?

T. Truly, so great store, that I wonder it is so dear.

A. It is no wonder.

T. As there is much flesh meat, so there are many that eat flesh meat every day.

But what kinds of flesh-meat did you see especially?

A. I saw Beef, Veal. Ewe-mutton, Weather-mutton, Pork, Kid and Lamb.

T. Nothing else?

A. What would you have else?

T. Was there no Venison?

A. I cannot reckon all at once, yet I saw Venison too.

T. What like?

A. Red Deer, and Boars-flesh.

O! How fat the Boars flesh is?

T. O how foolish are you!

A. Why so?

Sed de his aliis pluribus disputationes nos recimus.

Ecce, vocat signum.

Col. 14. Albertus,
Tirotus.

Nunc demum redis à foro?

Quid demum?

Tanta est ad lanienam turba ut vix accedere potuerim.

Quas attulisti nobis carne diem crastinum?

Bubulam & vervecinam.

Estne in foro carnum magna copiâ?

Tantâ, profecto, ut, miror charas esse.

Nihil mirum.

Ut multæ sunt carnes, ita multi qui edunt carnes quoties.

Sed quæ potissimum vi carnis genera?

Vidi bubulam, vitulinam, ovulinam, vervecinam, suilinam, hædinam & agninam.

Nihilne amplius?

Quid velles præterea?

Nihil erat ferinæ?

Non queo referre simul omnino imo etiam ferinam vidi.

Qualem?

Cervinam, & aprugnam.

O! Quam pinguis est aprugna.

O quam ineptus es!

Quid ita?

because you are mistaken
the names of things.

that which is called *fat* in
same swine, is called
in a wild swine, (that
in a boar) and it is the
rdest in that kind.

do not remember that
er I heard that.

Now you have heard it,
omit it to memory (if you
ill)

but, you teacher, whence
d you learn it?

Penison is a very common
ing at our house.

Whence have you such
re?

My father hath a *Park* of
any wild Beasts in the
untry, out of which
ometimes *whole Boars* are
ought into the City.

What alike one is that
ark?

is a very large place, al-
ost four square, fenced
out on all sides with very
gh Walls, set with many
d tall trees, among which
ere are very many bram-
e thickets.

What like trees are there?
Whether such as use to grow
out Towns, or such as
e to grow in woods?

Almost all such as use to
ow in woods; but a-
ngst these, especially,
aks and Beech - trees;
th the mast whereof red
er, boars, and fallow deer
e fed.

Quia falleris in rerum nomini-
bus.

Nam quod in sue domestico di-
citur *arvina*, id in sue fero
(id est, apro) *callum* voca-
tur, & est in eo genere du-
rissimum.

Istud quidem audire non me-
mini.

Nunc audisti, manda (si vis)
memoriæ.

Tu, verò, doctor, unde illud di-
dicisti?

Domi nostræ ferina caro res est
frequentissima.

Unde vobis tanta copia?

Pater habet ruri ferarum mul-
tarum *vivarium*, ex quo
interdum *solidi apri* in ur-
bem conferuntur.

Quale est vivarium istud?

Locus est ferè quadrangulari
formâ amplissimus, muris al-
tissimis, septus undique, con-
fusus multis & proceris arbo-
ribus, inter quas sunt dume-
ta maximè densa.

Quales sunt illic arbores? u-
trum urbanæ, an sylvestres?

Sylvestres ferè omnes; sed in
his, potissimum, quercus &
fagi; quarum glande pas-
cuntur cervi, apri, & damæ.

T. O what thanks do you worthily owe to God, who hath bestowed upon you an abundance of all things !

A. We are not unmindful of his blessings. For my Father bestows very much goods upon the Poor : *which nevertheless, I would say to no body but you.*

T. Why so ?

A. Because he would not have such things *to be talkt on abroad.*

T. *He is so much the more to be commended; because he truly follows Christ's command, whose words are written in Matthew; When thou dost thine alms, (saith he) and those that follow.*

A. In what chapter ?

T. The sixth, *unless my memory fails me.*

But so much for this.

A. For we have discoursed enough, and now they are met together to dispute.

T. Let us go then.

A. *Follow me, or (if you had rather) go before me.*

T. I will do neither ; but *we will go together.*

Col. 15. Grinandus,
Maverotus.

G. Are you but come to day then from your Country house ?

M. But to day, and that a little before dinner.

O quantas meritò gratias debetis, qui vobis largi est tantam rerum omnium abundantiam !

Non sumus immemores beneficiorum ejus. Pater enim rima bona in pauperes gat ; *quod tamen, tibi dictum esse velim.*

Cur ita ?

Quia talia non vult prædicari

Tanto magis laudandus ; Christi præceptum verè quitur, cujus verba in Matthæum scripta sunt. Quum facis (inquit) elemosinam, & quæ sequuntur

Quoto capite ?

Sexto, *nisi me fallit memoria.*

Sed hæc hætenus.

Satis enim sumus colloquuti & jam ad disputandum venit.

Eamus igitur.

Sequere me, aut (si mavis) cede.

Ego neutrum faciam ; *sequebor.*

Col. 15. Grinandus
Maverotus.

Tantum igitur hodie è revertisti ?

Hodie tantum, idque ante prandium.

But you said you would be
ere but two days.

So I hoped it would be,
and so my father promis-

What hindred you then
that you did not come back
oner?

My mother stay'd me,
ough I besought her even
th tears that she should
me go.

But why did she stay you
long?

That I might bear her
company as she came back.
and what did you in the
mean time?

I gathered fruits with our
country-folk.

What fruits?

As if you did not know
myself, and *lateward fruits*,
pears, apples, walnuts, che-
rries.

O pleasant exercise!

It is not only pleasant, but
profitable too.

But this is not well, that in
the mean time the benefit
of five or six lessons is lost.

It is not altogether lost, I
trust; I will have a care
as far as I am able, that
I may recover it in some
time.

What will you do?

I will write it down as di-
ligently as I can.

And what then?

I will get the speech of the
author by heart.

But you will not suffici-
ently understand his mean-

Atqui dixerat te futurum illic
modò biduum.

Ita sperabam fore, & sic pater
promittebat.

Quid igitur obstitit, quo minùs
redieris citiùs?

Mater me detinuit, tametsi
etiam cum lachrymis eam
obsecralem ut me missum
faceret.

Sed cur te tam diu remorata
est?

Ut se comitarer in reditu.

Quid verò agebas interea?

Colligebam fructus cum rusti-
cis nostris.

Quos fructus?

Quasi non sunt tibi noti *fructus*
autumnales & *serotini*, pyra,
mala, juglandes, castaneæ.

O jucunda exercitatio!

Non est jucunda solum, sed
etiam frugifera.

Sed hoc malum, quod interim
quinque aut sex prælectio-
num fructus tibi periit.

Non omnino periit, spero;
curabo pro viribus, ut aliquà
ex parte recuperem.

Quid facies?

Describam quàm potero dili-
gentissimè.

Quid tum postea?

Ediscam ipsam Autoris oratio-
nem.

Sed sententiam non satis intel-
liges.

- M. The Master's Translation will help me to get the sense of the most part.
- G. And yet that will not be enough for all that.
- M. You shall come to me (if you please) at your leisure, that we may confer together.
- G. Truly I would do it with all my heart. But that will not be enough yet.
- M. I have no more that I can do.
- G. How much better had it been to hear the lively voice of our master.
- M. Truly it had been a great deal better.
- But seeing it doth not befall me, neither is it done through my default, I have nothing whereof to blame myself in this behalf.
- G. You say fair; see then you have a good courage: For whereas I have talked with you at large about this matter, I did it not because I had a mind to draw you to despair, but it all proceeded from my especial love towards you.
- M. I make no doubt of that; whence it is that I thank you the more.
- G. But lo, the little bell call us to supper.
- M. A seasonable messenger.
- Ipsa me juvabit præceptor interpretatio, ut sensum nâ ex parte assequar. Nec tamen id satis erit.
- Tu (si placet) aderis mihi otium, ut conferamus ut
- Libenter equidem faciam ne istud quidem sufficere
- Non habeo quod possum plius.
- Quanto præstitisset vivam dire magistrî vocem.
- Multò sanè præstiterat.
- Sed quando id mihi non tingit, nec meâ culpâ factum est, nihil habeo quo accussem in hac parte.
- Rectè dicis; fac igitur bonum animum bonum. Nam ego tecum pluribus verbis hac re disputavi, non teci, ut vellem te adducere in desperationem, sed quia illud profectum est ex in te amore singulari.
- Haud mihi illud dubium quo fit ut majorem tibi beam gratiam.
- Sed ecce, vocat nos ad cœnam tintinnabulum.
- Nuncius opportunus.

Col. 16. *John, Rubetus.*God save you, *Rubetus.*O John, you are come in a
lucky hour : are you well ?Very well, I thank God ;
but how do you ?Very well indeed, by God's
blessing ; but when came
you back from home ?

Now three days ago.

It is well : you have come
very seasonably.Verily I knew the vacation
time was at hand.Are you content we should
talk a little, now at our
leisure ?Yes, so we be farther off
from this company of play-
ing boys that make such a
noise.You do well to put me in
mind ; let us go aside into
that school which is open.

How finely do we here ?

Come on, let us talk freely.

Are your vintages done ?

Quite.

How much time have you
spent in the whole work ?

About fifteen days.

Was you always there
when ?

I missed not a day.

What did you do ?

Often gathered grapes.

You should join some-
thing else with the Verb
gathered.

What I pray you ?

And I eat them.

Col. 16. *Johannes, Rubetus.*Salve, *Rubete.*O *Johannes*, *auspicatò advenis :*
*valesne bene ?**Optimè*, *gratias Deo ; tu verò*
*ut vales ?**Rectè sanè*, *Dei beneficio ; sed*
*quando rediisti domo ?**Nudiustertius.**Bene habet : opportunè veni-*
*sti.**Nempe sciebam instare vaca-*
*tionis terminum.**Placétne ut otiosè aliquandiu*
*confabulemur.**Maximè*, *dummodo semoti si-*
mus ab hâc turbâ clamorâ
*ludentium.**Benè mones ; secedamus in au-*
ditorium illud quod est aper-
*tum.**Quàm aptè hîc sedemus ?**Agè*, *loquamur liberè.**Suntne peractæ vestræ vinde-*
*miæ ?**Omnino**Quantum temporis posuistis in*
*toto opere ?**Dies circiter quindecim.**Tu igitur semper interfuisti ?**Nullum intermisi diem.**Quid agebas ?**Uvas sæpius colligebam.**Cum verbo colligebam debuisti*
*aliquid addere.**Quidnam quæso ?**Et edebam.*

J. What needed that? no body can make any doubt of that.

For who gathers good and ripe fruits, but he eats even of the best.

R. Truly, you say well: O brave, I commend your answer.

J. Did you now think to have stopp'd my mouth?

R. I did not so much as think on that.

What then?

J. I did not expect such a ready and such a discreet answer.

R. You have no cause to wonder. For as it is in the Proverb, *A fool sometimes an answer wise may make.*

J. Who are you beholden to for this Proverb?

R. Master *Julian*. For he doth sometimes dictate to us such Proverbs as these, and fine sentences out of good authors.

J. He takes a very good course for you; but at what hours doth he use to do it?

R. Sometimes after Supper, and oft-times when we have nothing to say in the School.

J. I wish they would all do so, so that they would not hinder our *daily School-exercises*.

R. You do well to put in that exception by the abverb *so that*.

Quid opus fuit? De hoc non dubitare potest.

Quis enim fructus bonorum maturos legit, quin etiam ex optimis?

Profecto, recte loqueris: et responsum laudo.

Jamne putabas os oculi mihi?

Istud ne cogitari quidem.

Quid igitur?

Non expectabam tam promptum tamque pruden-
sum.

Nihil est quod mireris. ut est in proverbio, etiam est olitor verba o-
tuna loquutus.

Cui debes hoc proverbium?

Magistro *Juliano*. Is dicitat nobis interdum verba ejusmodi, & pul-
sententias ex bonis au-
bus.

Optime vobis consulit, sed
bus horis id solet facere.

Nonnunquam à cena, &
autem cum in auditorio
hil habemus reddere.

Utinam sic omnes fac-
dummodo non essent
dimento quotidianis
exercitationibus.

Bene subjunxisti istam
tionem per adverbium
modo.

For there are some Ushers, that so load their boys with their dictates and private lectures, that they cannot discharge the School sufficiently.

Thence it comes to pass, that the masters themselves do sometimes complain of such Ushers.

What do we ?

Let us return to our discourse which we had begun.

Content.

Was you always employed in gathering Grapes ?

That work is dispatch'd in two or three days, because such a great many labourers were wont to be hired about

What is done afterwards ?

The grapes are trodden, the juice is drawn out of the greater pipes, and poured into hogsheds all under one; and then the grapes that are not yet squeezed, are put under the press in the wine fat; and last of all, the husks and kernels of the grapes are carried out and thrown away.

But you did not heed those things.

Yes, I minded them a little; but I was by when every thing was done, merely to look on the work folks.

You was there then as an overseer, and as Master of the work.

Sunt enim quidem pædagogi qui suis dictatis & privatis lectionibus sic onerant pueros suos, ut non possunt in scholâ satisfacere.

Inde fit, ut ipsi præceptores interdum conqueruntur de talibus pædagogis.

Sed quid agimus ?

Redeamus ad sermonem institutum.

Placet.

Fuistine semper occupatus in uvis colligendis ?

Opus illud in paucis diebus absolvitur, propterea quod ita magnus operariorum numerus ad id locari solet.

Quid deinde fit ?

Calcantur uvæ, vinum hauritur à cupis majoribus, eâdem operâ diffunditur in dolia; deinde uvæ ipsæ nondum expressæ, subjiciuntur prelo in torculari; postremo, exportantur & abjiciuntur vinacea.

Atqui non curabas ista.

Imò, curabam aliquâ ex parte: nam agendis omnibus intereram, maximè ut sollicitarem operarios.

Eras ergò illic tanquam præfectus, & quasi magister operum.

J. Yes, I was in good earnest the master of the work, and the overseer. For my Father had made me the overseer.

R. How glad was you of that mastership! what a goodly thing was it to see you with your gravity commanding some, encouraging others, and chiding others?

J. Truly, if you had seen me, you would have said, I had been another kind of body than a scholar in a school.

R. *As far as I can perceive*, you was not idle.

J. Nay, like a good husband, I did oft-times *put my hand to the work*, that I might egg on the workfolks by my example.

R. Your father (as it appears) had preferred you to this office not without a cause.

J. Truly he had tried my diligence in other matters.

R. Yet *bar bragging*.

J. I mean so; but *I talk so freely, because I talk with my friend*.

R. But let us go on.

J. What store of wine have you?

R. Indifferent, as is said to be almost every where this year: although we have *Claret wine in abundance*, yet have we not white to.

But whatsoever it is, we are content with it, and receive it from the hand of God with thankfulness.

Imò, eram reverà magister operum & præfectus. Pater enim me præfecerat.

Quam gaudebas isto magisterio! quam pulchrum erat videre te cum tuâ gravitate alios imperantem, alios adhortantem, alios denique arguentem?

Profectò, si vidisses me, dixisses alium esse quàm in schola discipulum.

Ut video, non eras otiosus.

Imò, ut bonus paterfamilias adhibebam sæpenumero munus operi, ut ipsos operarios meo exemplo infligarem.

Non abs re (ut apparet) pater te huic muneri præfecerat.

Nempe aliis in rebus experiri erat meam diligentiam.

Absint tamen verba jactantia.
Ego sic intelligo; sed libere sic loquor, quia cum familiaribus meo.

Sed pergamus.

Quanta est vobis vini copia?

Mediocris, qualis fere hoc anno ubique esse dicitur: meti vinum rubellum habemus affatim, album non tem.

Verùm quicquid est, contenti sumus, & de manu Domini cum gratiarum actione recipimus.

R. H

How many hogsheds have you filled?

Forty, or thereabouts; but they are some bigger than other some.

O strange! Do not you think it a great increase?

Sufficient indeed; but not like the last year's.

What matter is it?

The less quantity there is, the more it will be sold for.

So it commonly comes to pass.

Do you not think I have told you enough about vine-
tapes?

What would you have else?

Because we can attend so well, I will know something of you too concerning the fruits of trees.

Or it is, as it were, another vintage.

Have you not great store?

Boarded Chamber-floors full, such is God's bounty to us.

When were they gathered?

Our folks gathered them when we made wine.

What kinds of such like fruits have you?

Apples, pears, chesnuts, walnuts; but there is great variety of apples and pears.

What quinces; have you none of them too?

Yes, we have of them, but they are contained under the kind of apples; where-

Quot implevistis dolia?

Plus minùs quadraginta; sed sunt alia majora.

Papæ! Non tibi videtur magnus proventus?

Satis quidem; sed non pro ratione anni superioris.

Quid refert?

Quanto minor est quantitas, tanto etiam pluris vendetur.

Sic ferè solet evenire.

Sed non tibi videtur satis narrasse de vindemiis?

Quid præterea desideras?

Quoniam sic abundamus otio, volo etiam aliquid ex te audire de fructibus arborum.

Est enim quasi altera vindemia.

Non habetis multos?

Plena tabulata, quæ est Dei benignitas.

Quando collecti sunt?

Quo tempore vinum faciebamus familia colligebat.

Quæ sunt vobis ejusmodi fructuum genera?

Mala, pyra, castaneæ, juglandes; sed malorum & pyrorum multa est varietas.

Quid cotonea; non etiam habetis?

Imò, habemus, sed ea sub malorum genere continentur; unde & alio no-

upon they are called
Quince pears, by another
name.

R. But what did you bring at
your coming back hither?

J. Nothing, but a *little hand-
basket of choice grapes*; but
hereafter I shall have ap-
ples, pears, and chesnuts
brought me *by sackfuls* eve-
ry week.

R. In the mean time, I pray
you, give me some of your
grapes.

J. Let us go into my cham-
ber, I will give you some
there.

R. Truly I am ready, let us
go.

J. There also we will confi-
der about repeating the
last Colloquy against Mon-
day; for, as I think, our
Master will look for that
especially.

Col. 17. *Eustathius,*
Boscomellus.

E. I heard your father came
into the School, or College,
to day.

B. You heard the truth.

E. Wherefore came he?

B. That he might *pay my mas-
ter for my table*; and with-
al that he might commend
me unto him.

E. Had he never commended
you?

B. Yes, very often.

E. What doth he mean by his
so often commendation?

mine appellantur *mala cy-
nia.*

Quid autem attulisti huc
diens?

Nihil, nisi *quasillum uva-
seleectarum*; sed singulis
hac hebdomadibus mihi
ferentur *plenis saccis* m-
pyra, & castaneæ.

Interea, da mihi quæso, alio
ex uvis tuis.

Eamus in cubiculum me-
illic dabo tibi.

Equidem paratus sum, eam

Illic etiam agemus de
tendo ultimo in diem L
colloquio; nam, ut opinor,
præceptor imprimis exig-

Col. 17. *Eustathius,*
Boscomellus.

Audivi patrem tuum ve-
hodie in gymnasium.

Verum audivisti.

Quâ venerat gratiâ?

Ut *pro meis alimentis præ-
ri numeraret pecuniam*
mul & me illi commenda-

Nunquàmne te commenda-

Imò, sæpissimè.

Quid sibi vult istâ comm-
tione tam frequenti?

He loves me entirely.

What then ?

And therefore he desires I should be diligently taught.

What if he commend you that you may be whipt the oftner ?

Perhaps that is the reason ; but what then ? he doth not therefore love me less.

How do you gather that ?

Because correction is as necessary for a child as meat and drink.

You say true indeed, but few men are of that opinion ; for there is no body but had rather have a bit than a knock.

That is natural to all, who denies it ? but nevertheless correction is to be born patiently, especially if it be just.

This sentence is in our little Book of good manners.

That thou deservest to bear, bear without grudge.

What if the correction be unjust ?

That also must be endured nevertheless.

For whose cause ?

For Christ's cause, who suffered a most unjust, and that a most bitter death too, for our sins.

I wish we could think upon that as oft as we suffer any thing.

The master doth often put us in mind of it, as oft as there is occasion. But he talks to them that do not hear him, as the Proverb says.

Amore vero me prosequitur.

Quid tum ?

Ideo cupit me diligenter erudiri.

Quid si commendat, ut sæpius vapules ?

Ea est fortasse causa : sed quid inde ? non propterea me diligit minus.

Unde istud colligis ?

Quia puero tam necessaria est correctio quam alimentum.

Verum quidem dicis, sed pauci ita judicant ; nemo enim est, quin panem quam virgam malit.

Istud est naturale omnibus, quis negat ? sed tamen patienter ferenda est pœna, præsertim justa.

Hæc habetur in libello moralium sententiarum.

Quod merito pateris, patienter ferre memento.

Sed quid si pœna sit injusta ?

Ea quoque patienda est nihilominus.

Cujus causa ?

Propter Jesum Christum, qui mortem injustissimam, eamque acerbissimam, tulit pro peccatis nostris.

Utinam id nobis in mentem veniat quoties aliquid patimur.

Præceptor id nos sæpe monet, quoties occurrit occasio. Sed surdis narratur fabula, ut est in proverbio.

B. There-

- B. Therefore let us strive to be more diligent hereafter.
 E. God grant we may do so.

Col. 18. Grandinus,
 Thomas.

G. Why was you not at the Sermon to day?

T. *I was busie in writing letters.*

G. Could you not put off your business.

T. *The Carrier was in haste.*

G. But our master teacheth us, that *all things must be omitted for God's service.*

T. He teacheth us so indeed : and I make no doubt of it ; but we are never so perfect, but we often neglect God for these earthly things.

G. That is naught.

T. Indeed *stark* naught ; but we are always but men, unless God change us by his Spirit.

G. But (I pray you) tell me was it at a throng'd auditory?

T. Not very throng'd, as it uses to be.

G. How was thar?

T. Do you not know that the people are busie now in their grape gathering?

G. I know it : but cannot men bestow one hour in God's service?

Col. 18. Grandinus,
 Thomas.

Cur non interfuisti hodie concioni?

Occupatus eram in scribendis literis.

Non poteras differre negotia.

Urgebat tabellarii festinatio.

Atqui præceptor docet nos, *omnia postponenda esse Dei muneribus.*

Docet quidem : neque id in dubium est ; sed nunquam sumus adeo perfecti, quin Deum terrenis istis poscimus.

Istud malum est.

Pessimum verò ; sed ferimus homines sumus, nisi Deus nos Spiritu suo immutaverit.

Sed dic (quæso) fuitne frequens auditorium?

Non auditorium pro more solito.

Unde fit istud?

Ignoras populum nunc esse occupatum in vindemia?

Non ignoro : sed non possumus homines divinis rebus vacare, cum horam impendere.

It is not for me to give you
an account of this matter.

I only say this :

When this fault checks him, 'tis
the teacher's shame.

O strange ! how you have
sent me home.

I will not speak a
word more.

Be wiser than another
me.

Col. 19. *Molineus,*
Cararius.

You are to go away then to-
morrow (as I hear.)

To-morrow, if God give
me leave.

What now ! why so soon ?
My father is urgent upon
me.

Nay, you are urgent upon
my father.

Do you think so ? how can I
urge my father ?

By continual sending of
letters.

I only writ once, that the
making up time was near.

When did you send your
letter.

The last week.

On what day.

On Friday.

That will you do at home ?

The vintage is nigh, and

other fruits must be gather-

ing in the mean time.

You might tarry till the
making up day.

De hoc non est meum tibi red-
dere rationem.

Hoc tandum dico :

Turpe est doctori, cum culpa
redarguit ipsum.

Papæ ! quantum colaphum im-
pegisti mihi.

Vale ! *verbum non amplius ad-*
dam.

Esto alias prudentior.

Col. 19. *Molinæus,*
Cararius.

Tu igitur cras (ut audio) dis-
cessurus es.

Cras, si Dominus permiserit.

Eho ! cur tam citò ?

Urget me pater.

Imò, tu urges patrem.

Itane tibi videtur ? quomodo
patrem urgere possum ?

Affiduâ missione literarum.

Tantum semel scripsi, instare
vacationem scholasticam.

Quando misisti literas ?

Hebdomade superiori.

Quo die ?

Veneris.

Quid facies domi ?

Instat vindemia, interim col-
ligendi sunt fructus arbo-
rum.

Poteras expectare *dimissionis*
diem.

- C. I do not know when it will be. Nescio quando sit futurus.
- M. I hope it will be at the next week's end. Spero fore ad finem proxima hebdomadis.
- C. But that is not in our power to determine. Sed illud non est in nostro arbitrio.
- M. No not in the master's indeed. Nec in præceptoris quidem.
- C. Whose then? Cujus igitur?
- M. Only God's, who guideth men's purposes by his own appointment. Solius Dei, qui hominum filia suo nutu gubernat.
- C. But Satan seems sometimes to sway them. Atqui Satan videtur interdum gubernare.
- M. As far as God gives him leave. But let us leave these things to wiser men. Quantum Deus ipsi permittit. Sed ista sapientioribus relinquamus.
- C. That is more safe; for the proverb doth admonish, that the Shooe-maker should not meddle beyond his last. Tutius est: monet enim proverbium, Ne sutor ultra crepidam.
- M. We have oft times heard that of the Master. Sæpè istud ex præceptore didicimus.
- C. He hath also taught us more than once that saying of St. Paul, Be not high-minded, but fear. Idem quoque non semel docuit nos illam Pauli sententiam. Noli altum sapere, sed time.
- M. He hath that also often in his mouth. Do not meddle with things beyond your reach. Illud etiam frequenter habet in ore. Altiora ne quæsieris.
- C. But do you not hear it ring for the Supper? Sed audin' tu ad Cœnam vocari?
- M. The sound of the bell is yet in my ears. Adhuc pulsant aures meas tinnabulum.
- C. Let us go into the hall, that we be not away from prayers. Eamus in aulam, nè deprecationi.
- M. I will come and take my leave of you to morrow before you go. Cras ante discessum te saluamur.

Col. 20. Petrinus,
Croteranus.

In what kind of sport have
you exercised yourself to
day?

For Wallnuts.

Have you won any thing?

Nay, I have lost.

You had bad fortune then.

I know not what fortune;
only I know it hath befallen
me through my default,
but so as God would have

Why would God have it
so?

That I may learn hereby
to bear more grievous
things when they befall
me.

As if God regarded Chil-
dren's play.

He doth regard it indeed;
Moreover, nothing comes to
pass in the world without
God's providence.

Are you grown so wise?
Who taught you those
things?

Have not you yourself
heard them very often of
our Preacher.

It may be I might have
heard them, but what
shall I do? my memory is
very weak.

That is, because you do not
exercise it.

How is it to be exercised?

First by diligent attention;
that is, by diligently mind-

Col. 20. Petrinus,
Croteranus.

Quo ludi genere hodie te ex-
ercuisti?

Juglandium.

Ecquid lucri fecisti?

Imo, perdidisti.

Fortuna igitur tibi aversa fuit:
Nescio quæ fortuna; tantum
scio, meâ culpâ id accedisse,
sed ita volente Deo.

Cur Deus id voluit?

Ut hinc discam ferre graviora
quàm acciderint.

Quasi verò Deus lusiones pue-
rorum curet.

Curat profectò; quinetiam, ni-
hil fit in rerum naturâ sine
divinâ providentiâ.

Siccine philosopharis? quisnam
te ista docuit?

Non tute audivisti toties ex
concionatore nostro?

Fieri potest ut audierim, sed
quid agam? Fluxa est mihi
memoria.

Nimirum, quia illam non ex-
erces.

Quomodò exercenda est?

Primum diligenti attentio-
ne; hoc est, diligenter ad-
ing

ing what things we have heard, or read; and then, by often repeating the same; and lastly, by teaching others what we have learned

P. Those things are often preſt upon us by the maſter: but (wo is me) *how careleſſly negligent am I?*

C. So we are all, unleſs the Spirit of God quicken us.

P. What ſhall I do then?

C. Awake, my *Petrinus*; make towards God with all thy heart, and with all thy ſtrength, pray unto him continually and devoutly; be vigilant; *ſhun them that are naught, keep company with them that are good*, and make them familiar to you by your courteous behaviour.

P. *What ſhall I get by it at the laſt?*

Do you aſk? if you uſe your ſelf to this kind of carriage, the Lord God will in his goodneſs have mercy upon you, and you ſhall perceive your mind to be altered in a ſhort time.

P. O what a ſeaſonable meeting hath this been to me?

I intreat thee, *Croteranus*, that we may talk oftner together.

C. *There ſhall be no failing on my part*, as oft as we are both at leiſure.

P. I thank you heartily.

vertendo ea quæ audiunt aut legimus; deinde, ea ſæpe repetendo; denique docendo alios ea quæ didicimus.

Iſta nobis ſæpius inculcatur à præceptore: ſed (meum) *quàm ſupina eſt mea negligentia?*

Sic fumus omnes, niſi Spiritus ille Dei nos excitet.

Quid igitur faciem?

Expergiſcere, mi *Petrine* animo, totique viribus Deum aſpira, illum ad & pro affectu precare. Vigilans eſto; *proverſare cum bonis*, tunc tibi familiares reddas.

Quid tandem mihi conſequatur?

Rogas? Si te iſtis moribus ſueveris, Dominus Deus clementiâ tui miſericordie brevique animum tuum mutatum ſenties.

O quam opportunus hic congreſſus fuit?

Obſecro te, mi *Croterane*, ſæpius colloquamur.

Per me non ſtabit, quoties que licebit per orium.

Gratias ago maximas.

You have no reaſon to thank me.
us get into the School.

Non eſt quòd agas.
Recipiamus nos in auditorium.

Col. 21. *Giles, Maſſucius.*

Col. 21. *Ægidius, Maſſucius.*

Why did you ſcatter peaſe and down here?

When?

After dinner.

I did it for my mind's ſake.

But whence had you thoſe peaſe?

I took them out of a trey, where they were laid up, that they might be ſodden to-morrow.

Ought you to do evil for your mind's ſake?

I did not think that was any harm.

Not to be any harm to bread under your feet?

I would be loth to do it.

Why would you be loth? becauſe bread is very neceſſary for us.

God hath created both for themſelves, and other things which are eaten, for uſe.

I am not ignorant of that; however, I am content to ſeaſe, if they be well ſodden and ſeaſoned.

And would you miſuſe your own things?

Each leſs ought you to do to other folks.

Cur hinc diſpergebas piſa?

Quando?

Poſt prandium.

Id faciebam animi cauſâ.

Sed ipſa illa unde habueras?

Acceperam è conchula, ubi re-poſita erant, ut craſtino die coquerentur.

Deuiſtine animi cauſâ malum facere?

Non putabam id eſſe malum.

An non eſſe malum conculcare panem pedibus.

Iſtud ego nollem facere.

Cur nolles?

Quia panis eſt nobis maximè neceſſarius.

Et piſa & cætera quæ eduntur, Deus in uſum noſtrum creavit.

Non ignoro illud; quin etiam, piſis libenter veſcor, ſi bene cocta & condita ſint.

Prætereà, vellèſne abuti rebus tuis?

Minimè.

Tanto minùs alienis debes.

- M. *I know that well enough.*
Therefore you have not done well.
- Æ. I confess I have not done well, yet with no ill intention.
- M. *Why then did you do it?*
- Æ. *My foolishness set me upon it.*
- M. What have you deserved thereupon?
- Æ. A whipping.
- M. You say well, but (I suppose) not from your heart.
- Æ. Yes indeed; I pray you do not complain of me.
- Seeing you confess it of your own accord, I will not complain of you; for the Master hath very often told us that was his mind.
- M. What said he?
- Æ. That we should complain of no body to him *about such small matters*, who did but willingly acknowledge his fault.
- M. *Therefore I shall be beholden to you for that kindness.*
- Æ. I would not have you be beholden to me for this matter; but pray to God with me, that he would deliver us from evil.
- M. We pray openly in the School every day, four or five times.
- Æ. What then?
- M. And besides privately, *as oft as we go to meat, as oft as we go to bed, and as oft as we rise out of bed.*
- Istud satis intelligo.*
Ergo non rectè fecisti.
- Non rectè, fateor, non tam animo malo.
- Cur igitur fecisti?*
Mea ineptia me ad illud tavit.
Quid inde meruisti?
- Plagas.
Rectè dicis, sed (opinor) ex animo.
Imò certè: ne me accuses
- Quandoquidem sponte fati non accusabo; sic enim se dixit præceptor sapientissimus.
- Quid ille dixit?
Ut de ejusmodi levioribus neminem ad ipsum deferamus: modò culpam libens avertit.
- Istud ergò beneficium tibi bebo.*
- Nihil velim mihi debeat nomine: sed mecum precor Deum, ut à malo nos retineat.
- Quotidiè in schola quater quinque palàm precatur.
- Quid tum?
Præterea privatim, quoties sumitur, quoties cubitur, & quoties cubitur.

Are not these things sufficient? Nonne satis hæc sunt?

Besides these, our Master hath oft admonish us, that every one go aside sometimes somewhither into a private place to pray for himself; do you not remember it?

I remember it very well; but (as you know) it seems to be an hard matter for boys to use themselves to private prayer.

And yet it would be very good to use themselves to it a little and little.

God himself will stir us up, and use us to that thing in time.

We are to hope it will be so, if so be that we prosecute well, both in the reading and the hearing of the Word.

Præter illa, sæpè monet Præceptor, ut interdum pro se quisque precandi causâ secedat aliquo in secretum locum; meministi?

Memini probè; sed (ut scis) difficile videtur esse ut pueri secretis precibus assuescant.

Et tamen paulatim assuescere optimum fuerit.

Progressu temporis Deus ipse noster ad eam rem nos incitabit atque assuefaciet.

Ita fore sperandum est, si tamen in verbi ejus tum lectione tum auditione sedulo proficiamus.

Col. 22. Varro, Castri-
novanus.

Col. 22. Varro, Castri-
novanus.

How is it that you came so soon from your Uncle's to-day, especially seeing there was a feast?

What should I have done here any longer?

You should have tarried till supper, that you might eat of what was left of dinner.

I had eaten enough at dinner.

And, my Uncle bad me go along with my master home

Quid est, quòd hodie tam citò à patruo redieris, præsertim cum fuerit convivium?

Quid illic fecissem diutiùs?

Cœnam expectâssies, ut ederes de prandii reliquiis.

Satis ederam in prandio.

Præterea jussit patruus ut domum reducerem præ-
S again;

again, whom I had brought to the feast.

V. What did thy Kinsman, thy Uncle's son ?

Why did he not come back with you to the School ?

C. His mother stayed him for a day or two.

V. Why so ?

C. That *his cloaths might be mended,*

V. That care belongs to women. But come on, because we are now at leisure, I pray you, tell me something concerning the Feast.

C. What do you desire to know concerning it ?

V. First, who were the guests ; then, how dainty and sumptuous the feast was.

C. These were the prime guests, four Pensioners, the Deputy Governor of the City, and other two of very great note, of the company of Aldermen.

V. Do you know them ?

C. By sight indeed ; but I cannot hit upon their names.

V. Was there none else ?

C. Two of my Uncle's near acquaintance.

V. How high did our Master sit ?

C. I did not mind how high he sat ; but he was almost in the middle of the table, over-against my Uncle.

V. But where sat you ?

C. O you fool, that asked such a question !

ceptorem, quem ego ad convivium deduxeram.

Quid frater tuus patruelis

Cur in ludum literarium biscum nonrediit ?

A matre retentus est in aut alterum diem.

Quamobrem ?

Ut illi resarciantur vestime

Illam est mulierum cura.

age, quoniam nunc confusum, narra mihi (quod) aliquid de convivio.

Quid de illo scire cupis ?

Primum, qui convivæ fuerint deinde, quàm lautum & parum convivium.

Convivæ fuerunt hi præ quatuor Syndici, *sub præf* urbis, & alii duo primæ tæ è Senatorum numero.

Nostin' ?

De facie quidem, sed non tenco nomina.

Nulline præterea ?

Duo ex patru mei familiaribus.

Quotus accumbebat præcep

Quotus esset non observied erat in mediâ fere m è contrariâ parte mei pat

Tu verò ?

Hui inepte, quid istud rog

ould I, *mean fellow*, sit down
with such great men?

Was honour enough to me
that I waited at the table.

Were there no women?

None but my Uncle's wife,
who sat at the lowest end
of the table.

Why sat she so low?

She had a mind to it her-
self, that she might more
conveniently rise ever and
then to keep better order in
attendance.

What did her Son?

He sat by his mother.

I am satisfied as concerning
the guests; now I shall look
for something concerning
the feast?

You impose upon me a very
weighty and hard task, espe-
cially considering my me-
mory; but forasmuch as
(you say) we have got a
little more leisure this af-
ternoon, I will do my best,
that I may satisfy your de-
sire in some part.

You shall do me a kind-

ness. Yet on that condition, that
you do me as good a turn if
ever there be occasion.

You have no reason to make
any question of this. Begin.

But I will sit in the mean
time, because it is a long
story.

Let us go under the gallery,
that we may talk the more
commodiously in the shadow.
Hear me now.

Because (as you say) it is
a long story, tell me first at

Egone, *homunculus*, cum tantis
viris epularer?

Satis hoc mihi honorificum fu-
it quod ministrarem.

Nullæne erant mulieres?

Nullæ præter uxorem patris,
quæ quidem sedebat in men-
sæ extremâ.

Quid tam remota?

Sic voluit ipsa, ut identidem
commodius surgeret propter
ordinem ministerii.

Quid filius?

Juxta matrem assidebat.

Habeo de convivis; nunc ex-
pectabo de convivio?

Onus mihi valde magnum im-
ponis ac difficile, maximè
propter memoriam; sed
quando (ut dixisti) pluscu-
lum otii nacti sumus hoc po-
meridiano tempore, dabo
equidem operam, ut aliquâ
ex parte expleam desiderium
tuum.

Pergratum mihi feceris.

Eâ tamen lege, ut par pari refe-
ras, si quando dabitur occasio.

De hoc nihil est quod dubites.
Incipe.

At ego interea sedere volo,
quia longa est narratio.

Eamus sub pergulam, ut in um-
bra commodius fabulemur.

Audi nunc jam.

Quia (ut ais) longa est narra-
tio, dic mihi primum quo-

- what a clock they fate *tâ horâ accubitum est?*
down.
C. Almost at ten. *Ferè decimâ.*
V. At what a clock did they *Quotâ resurrectum?*
rise.
C. A little after noon, *Paulò post meridiem.*
V. Did they all sit well? *Sedebantne omnes commodè*
C. Very well. *Commodissimè.*
V. *Now fall to the business.* *Nunc ad rem aggredere.*
C. Take the preparatives then. *Accipe igitur mensæ præludium.*
V. Set them on when you *Appone cum voles.*
please.
C. First, there were set upon *Imprimis, apposita sunt tertia*
the table *little thin wafers,* *crustula, mellita operâ pil-*
sweetned after the Baker's *ris cum aromatite.*
fashion, with *hyppocrass.*
A very fine beginning indeed, *Optimum sanè exordium,*
and fit to gain their at- *ad conciliandos animos*
fections. *tissimum.*
V. I pray you forbear these in- *Omitte quæso istas interpe-*
terruptions, *for fear my me-* *tiones, ne mihi perturbet*
mory should be confounded. *memoria.*
However I will not interrupt *Posthæc non interpellabo,*
you, unless there be occasi- *si quid opus erit require-*
on to ask you something.
C. There followed *salt gam-* *Sequitæ sunt perne salita,*
mons, *chitterlings dried in the* *la infumata, lucanica,*
smoak, sausages, neats tongues *guæ bubulæ iale quoque*
hardned also with salt and *fumo induratæ: atque*
smoak: And these were to *ad excitandam appetenti-*
stir their appetite, *and to* *æ sitim acuenâam.*
make them thirsty.
V. As tho' indeed one could *Quasi verò non satis acuen-*
not become thirsty enough *solis æstu & fervore.*
with the heat and scorching
of the Sun.
C. Thus skilful feasters use to *Sic docti solent facere co-*
do. *vatores.*
V. I am willing to hear these *Isthæc audio libenter, præ-*
things, especially seeing you *tim cum exprimas omnia*
express them all in proper *propriis & significantibus*
and significant words. *verbis.*
Go on still. *Perge porrò.*
G. In the same order there *Eodem ordine interposita*

were set amongst hand-sallets of cabbage lettices, the gizzards of Birds fried, Florentines of Veal, and whole yolks of eggs.

and thus much concerning the preparatives, which was the first course.

Did they not drink any thing in the mean time?

A question not befitting a man.

or who will spare wine here?

scarce three, and the lustiest amongst us, were enough to fill drink.

But I will treat of Drinks afterwards; let me dispatch the Meats.

Well, I give you leave.

These were for the most part in the second course; pies, chickens boiled with lettice, beef, mutton, veal, pork fresh and powdered, fresh pottage plainly seasoned with the yolks of eggs, saffron and verjuice, and some broths made of herbs.

Here, I imagine, they talk'd more than they eat, because indeed the roast meats were expected.

They had scarcely touch'd the table, when we were bidden to take them away.

Come therefore to the third course, in which these roast-meats were served up, chickens, young pigeons, fat goslings, and piggs, likewise rabbits, shoulders of mutton, and last of all Venison pasties,

acetaria è lactucis capitatis, avium intestina frixa, minutalia ex vitulino, cum ovorum vitellis integris.

Et hæc hæctenus de præludiis, qui primus missus fuit.

Nihil interim bibitum est?

Indigna homine quæstio.

Quis enim vino hîc parceret?

Vix tres, & quidem strenuissimi, fudendis potibus sufficiebamus.

Sed de potibus agam posterius; sine mē cibos expedire.

Agè, sino.

In secundo missu hæc fere fuerunt; artocrea, pulli gallinacei èlix cum lactucis, bubula, vervecina, vitulina, Juilla recens & falsa, jus carniū ovorum vitellis, croco & omphacio suavissimè conditum, aliquot item juscūla ex ole-ribus.

Hic plus, opinor, fabulatum quàm esum fuisse, quia scilicet asla expectabantur.

Vix mensam attigerant, quum illa tollere jussi sumus.

Venio igitur ad tertium missum, in quo asla hæc fuerunt exposita, pulli gallinacei, pulli columbini, anserculi atiles, & juculi, item cuniculi, armī vervecini, postremò ferina duorum generum opere

of two sorts.

V. What else ?

C. What ? ho ! (I had almost forgot it) there were a couple of partridges set amongst them with a *leveret*, *green beans* fried, and *pease* sodden in the shells.

V. Was there no fish ?

G. You put me in mind in a good time.

There was a *huge Trout*, which was cut into four parts besides the tail ; as also a great *Pike* quartered after the same manner.

I forbear to speak of the small fishes, and them that were of a mean size, which were partly boil'd, partly broiled or fried, as also *fresh-water crab-fish*, all in a great abundance. But these things were rather for ostentation than necessity ; for there was nothing almost tasted of them.

V. You seem to have omitted one thing.

C. What is that ?

V. Had none any *saucés* to dip in ?

C. Yes, *dainty saucés* to dip in were fitted almost to every mess, which the cook had *neatly contrived* with admirable skil.

Nor were there wanting *capers* in oyl and vinegar, lemons, *pickled olives* with their pickle, rose-vinegar and *green sauce*.

V. O how many and how great provocations to gluttony !

pistorio incrustata.

Quid præterea ?

Quid ? hem ! (penè prætermissæ) dux perdices interjectæ, lepusculo, fabæ virides frictæ & pisa cocta cum siliquis.

Nihilne piscium ?

In tempore admones.

Erat trutta ingens, quæ divisæ fuerat in partes quatuor, præter caudam ; præterea item lucius ad eundem modum quadrupartitus.

Taceo minutos pisces & medullas, partim elixos, partim assos aut frixos, item cantharus fluvialile, magno omnia condimento mero. Sed hæc magis ad ostentationem quam ad necessitatem ; de iis enim fere nihil gustatum est.

Unum mihi videris prætermisisse.

Quid illud est ?

Nulline erat intinctus ?

Imò, singulis propemodum singulis addita erant scitissimæ saporis condimenta, quæ ipse miro artificio contraxerat.

Nec verò defuerunt capparum ex oleo & aceto, mala pimenta, Olive conditicia cum sua muria, acetum rosaceum succus & viridis.

O quot & quanta gulæ intinctamenta !

Say withal, hindrances to body and mind.

But I pray you, what was the last Act of the Comedy?

At the last when no body at their fish and flesh, my uncle bad the *banqueting* fishes to be set on the table, amongst which these are the chief.

fat new cheese, and like-wise old of many sorts, *tarts*, *pan-cakes*, *rice boyled in milk* and well sugared, *early ripe peaches*, *figs*, *cherries*, *raisins*, *dates*, *junkets* to be eaten backward, *conserues* of many kinds, and others that I do not now remember.

To conclude, *there was such an abundance of all sorts of meats*, the table itself could scarce hold them.

What do you ask? the round benches and little square benches were changed four or five times.

They carried back the grosser and coarser meats for the most part whole into the kitchen; so few laid a finger on them; for the store was more delicacy.

What good doth such an abundance and variety of meat do?

To overcharge the stomach, and breed many diseases.

What should one do? Thus we live now a days for the most part.

They that feast such great persons, seem to strive for

Adde etiam, corporis & animi impedimenta.

Sed quis quæso fuit ultimus actus fabulæ?

Tandem cum jam nec carnes nec pisces ullus ederet, juber patruus apponi *belluaria*, in quibus hæc fuerunt præcipua.

Caseus recens pinguiissimus, itemque vetus multiplex, *scriblitæ*, *placentulæ*, *oryza in lacte cocta & bene saccharata*, *persica præcocia*, *figus*, *cerasæ*, *uvæ passæ*, *caryotæ*, *tragemata serotina*, *salgama* multorum generum, & alia quæ nunc mihi non occurrunt.

Tanta denique fuit omnium esculentorum affluentia ut mensa ipsa vix sustineret.

Quid quæris? quater aut quinque mutati sunt orbes & quadrulæ.

Cibos crassos & duriores magnâ ex parte integros in culinam referebamus; adeo pauci attigerunt, propter delicatiorum copiam.

Quid confert tanta ciborum abundantia & diversitas?

Ad gravandum stomachum, & morbos complures generandos.

Sed quid agas? Sic ferè hoc tempore vivitur.

Qui talibus viris convivia faciunt, certare videntur

abundance, preparation, pomp, and delicateness.

And yet (as I hear) amongst the laws of this City, there are some against too much sumptuousness.

V. *Laws are silent at feasts*, that by the way we may wrest something out of *Tully* to our purpose.

C. Do you think that all guests are taken with that extraordinary excess of expences?

V. I do not think it, unless (perhaps) they be gullyguts, or riotous persons, or such belly gods (as I may say) as *Apicius* was.

C. But what is the reason?

Do you ask?

Not only the folly, but also the madness of them that make feasts.

V. *The most of men are sick of that disease.*

As *Horace* saith.

C. But let us forbear this judging others, according to the Proverb, *Let not the Shoemaker, &c.*

V. Let us return then to our purpose.

What wine was served to the table?

C. If you enquire concerning the colour, there was white, dark, red, (i. e. *Alicant*,) yellowish, blood-red, and sundry sorts of wine of several colours.

If concerning their goodness, they were all for the most part very rich; but they

de copiâ, de apparatu, splendore, & lautitiâ.

Et tamen extant inter hanc civitatis leges quædam audivi) sumptuariæ.

Silent leges inter convivia, obiter à *Cicerone* detorquamus aliquid.

An putas omnes convivas sumptuum immanitate lectari?

Non puto, nisi fortè sint cones, aut aſoti, aut *Apici* (ut ita dicam) ventriculæ.

Cæterum quid est in causa Rogas?

Convivorum non modo titia, sed etiam infania.

Maxima pars hominum in jactatur eodem.

Ut ait *Horatius*.

Sed nos hanc censuram omittimus, juxta proverbium, *Jutor, &c.*

Redeamus igitur ad propositum.

Quale vinum appositum est?

Si de colore quæris, album, grum, rubrum, fulvum, guineum, deque singulis loribus vina multiplicia.

Si de bonitate, omnia generosissima: Sed imis commendabantur.

chiefly commended that sort
of wine out of *Burgundy*
which is commonly called
Arbois, wine of *Malmſie*.

Whence was this fetch'd ?
Out of my uncle's wine-
cellar.

Hath he much of this ſame
ſort ?

Two hogſheads of *Claret*
wine, and two of *moſt pure*
white wine.

How ended the dinner ?

When my Uncle ſaw the
gueſts almoſt weary with
eating, drinking, and talk-
ing; he commanded wine
to be filled for every one,
and invited all to the drink-
ing of the laſt health.

Upon all things are order-
ly taken away.

And *fine linnen towels* are
ſpread upon the table; *sweet*
water is given them to waſh
their hands withal lightly :
and my Uncle's ſon, as we
uſed to do, ſay grace; and
my Uncle with a loud
voice thanks all the Com-
pany.

At laſt, he that was the
uppermoſt Penſionary, in
the name of the gueſts
gave publick thanks to the
maſter of the feaſt, in a pret-
ty *handſome ſpeech*, and
withal chid him becauſe he
had feaſted them with ſuch
ſtately proviſion.

My, (ſaith my Uncle) I pray
you pardon me, becauſe I
have not entertained you ſuf-
ficiently according to your
worth.

vini genus ex Burgundiâ,
quod vulgò vocatur Arbo-
ſium.

Unde hoc petebatur ?

E patruſ cellâ vinariâ.

Habetne multum ejuſmodi ?

Duos cados *vini Helvoli*, duos
item *albi limpidiſſimi*.

Quis fuit prandii exitus ?

Unde vidit patruus convivâs
omnes penè deſeſſos edendo,
bibendo, colloquendo; tunc
vinum infundi jubet ſingulis,
& omnes ad extremum potum
invitat.

Hinc ordine tolluntur omnia.

Interſuntur menſæ *latiora*
mantilia ex lino tenuiſſimo;
datur *aqua odorifera* mani-
bus leviter abluendis; ego &
patruelis, de more, Deo gra-
tias agimus; ipſe verò pa-
truus clarâ voce gratias agit
univerſo cœtui.

Tandem primus Syndicus, con-
vivarum nomine, *ſatis accu-*
rato ſermone, publicas agit
gratias convivatori, ſimul
objurgat eum, quòd tam
munifico & ſumptuoſo appa-
ratu convivatus fuerit.

Imò (inquit patruus) mihi quæ-
ſo ignoſcite, quod vos pro
dignitate non ſatis ampliter
tractaverim.

When

- When they had said thus, they all arose from the table; a great many *having taken their leave*, presently went away; the rest tarried standing and talking in the Hall.
- V. What did you in the mean time that had waited at the table?
- C. We got us into the kitchen to dinner, and *there we made much of ourselves* at our own leisure, and as we listed ourselves.
- V. Where was the master in the mean time?
- C. My Uncle had called him aside to speak to him.
- V. I think it was, that he might *commend* you and his Son *to be better taken notice of*.
- C. That is very likely.
- V. Do you not know what was the occasion of such a great feast?
- C. What concerns it me to know?
- V. It concerns me then so much the less.
- C. *You made a good collection*, and so I expected.
- V. But I am no Logician.
- C. You have natural Logic.
- V. Country folks have the same too.
- C. But come on, tell me in good earnest, have not I *entertained you gallantly*?
- V. I was never at such a feast in all my life.
- His dictis surgunt è mensa versi; magna pars *valens* statim discedit; cæteri *non* nent stantes & loquentes aulâ.
- Quid vos interea qui *non* intraveratis ad mensam?
- In culinam ad prandium recepimus, corpus illic *otiose*, & ex animi sententiâ, *traximus*.
- Ubi erat interim præceptor Patruus illum *seorsum* vocat ad alloquium.
- Credo ut te & filium suum *meliore notâ* commendaret.
- Istud est verisimile. Nescis quæ fuerit causa *tantæ* convivii?
- Quid meâ scire refert?
- Tantò minùs igitur meâ.
- Rectè* collegisti, & sic expectabam.
- Atqui non sum dialecticus. Tibi est naturalis dialectica.
- Eandem habent & rustici.
- Sed agè, dic mihi serio, *non* ego te *tractavi magnificè*?
- Tali convivio nunquam *interfui* fueram,

am glad your appetite is
well satisfied.

thank God, who hath
given us such a pleasant
time of leisure.

Let us rise now at last, for
I hear the boys are going
home from their play.

Col. 23. *Pastorculus,
Pæfatus.*

Tit. Who sitteth under the
white-berry-tree,

is all alone so full of
glory?

O Melibæus, God gave me
this leisure.

O mighty God, who for
our use and pleasure

has made all things, who gives
food to each living thing;

sea, and land, and heaven
covering

the world; and the great Crea-
tor whom we call.

Forbear these songs, I have
forgotten all.

My mind is somewhere else, I
could contest

for my drinking. P. Yet
you may come rest.

Come under this shade; for
I see you see.)

There is room enough to hold both
you and me.

Let us let verses alone
now, and betake us to our
drinking.

There shall be no stop in me;
let us examine our satchels;

come on, open yours.

Gaudeo stomacho tuo satis esse
factum.

Est Deo grātia, qui dedit nobis
otium tam jucundum.

Surgamus tandem, nam audio
pueros à lusu discedere.

Col. 23. *Pastorculus,
Pæfatus.*

Tityre, qui patulæ resides sub
tegmine mori,

Tunc hic solus eris tam latus
tamque supinus?

O Melibæe, Deus nobis hæc otia
fecit.

Ille Deus magnus qui nostrum
fecit in usum

Omnia, dans propriam cunctis
animalibus escam?

Qui mare, qui terras, & quod
tegit omnia cælum

Condidit; ille opifex rerum qui
summus habetur.

Carmina mitte loqui, nunc me
liquere Camenæ.

Est mihi mens alibi, cupio cer-
tare merendâ.

Sed tamen hâc mecum poteris
residere sub umbrâ;

Namque hic (ut cernis) locus est
satis amplus utrique.

Mittamus ergo versiculos, &
ad merendas nostras nos con-
feramus.

Per me non stabit; scrutemur
peras; agè, explica tuum.

- Pa. *Stay a little while* ; tell me first what have you for your drinking ?
- P. Bread.
- Pa. As if indeed a drinking used to be without bread.
- P. *Poor folks have not always so much as bread.*
- Pa. You put me in mind in good time ; we must put our scraps into their *Alms-basket*.
- P. What if there should be no scraps ?
- Pa. At the least there will be some bread left, and this will be enough.
- But tell me without any more ado, *have you any meat.*
- P. What do you make any question ? my mother would not send me to school without some meat.
- Pa. Tell me then, what is it ?
- P. Guess.
- Pa. *I am no prophet*, nor would I spend this drinking time in trifles.
- P. At the least you shall try *how you can guess* : concerning which thing we have heard something already in Rhetorick.
- Pa. It is either cheese or flesh-meat that was left at dinner.
- P. Neither.
- Pa. I pray thee tell me, that we *may frame ourselves to our work.*
- P. That I may torment you no longer, they be *early pears.*
- Expecta parumper* ; dic prius, quid habeas in remdam ?
- Panem.
- Quasi verò sine pane meresse soleat.
- Ne panem quidem pauperes per habent.*
- In tempore admones ; postea erant reliquiae nostrae eorum corbulam.
- Quid si reliquiarum nihil rit ?
- Saltem restabit panis, & fatis erit.
- Sed dic tandem, *nunquid ha opsonii ?*
- Etiam dubitas ? mater nunquam me in scholam mitteret sine aliquo opsonio.
- Dic ergo, quid est ?
- Divina.
- Non sum vates*, nec velim habere merendae horam in nugare.
- Saltem *periculum facies, quod vales conjecturis* : quod de jam aliquid in Rhetorica audivimus.
- Aut caseus, aut caro est restans ex prandio.
- Neutrum.
- Dic sodes, ut *accingamur operi.*
- Nè te diutius torqueam, *pyra praecocia.*

ay you so? it is a novelty;
aw none yet this year.
ee them now.

How ripe are they?
Why did you not say too,
ow good?
But I have not tasted them

ou have given me a witty
Take and taste.
O strange! how mellow
ey be! how good and
icy!

ught we not justly to give
anks to our God, so boun-
ful a Father, who bestows
on us that do not deserve
so many and so several
ood things?

He that doth it not is in-
ed most ingrateful.
Come on, let us eat his
ood things with joy and
anksgiving.

I am hungry already, a
ood while ago.

But have you no meat?
See a thick piece of old
cheese.

Let us first eat our pears,
and we will close our sto-
machs with cheese.

Let us make haste, lest the
me perhaps prevent us.

I see neither of us loyter;
certainly as for me, I can eat
e faster.

But do not eat so greedily
like a swine.

Are you not ashamed at
it?

ause you said we must
ake haste.

Ain' tu? *est novum*; nondum
hoc anno videram.

Vide nunc.

Quàm matura sunt?

Cur non addis etiam, quàm
bona?

Sed nondum gustavi.

Satis acutè me reprehendis.

Accipe & gusta.

Papæ! quàm mitia! quàm bo-
ni succi!

Nonne meritò maximas gratias
agere debemus nostro tam
benigno Patri, qui nobis in-
dignis tot bona tamque va-
ria largitur?

Qui non facit, is profectò est
ingratissimus.

Agendum, vescamur bonis e-
jus cum gaudio & gratia-
rum actione.

Jamdudum esurio.

Sed tu nullum habes opsonium?
Vide *frustum crassum vetusti*
casei.

Edamus primùm pyra, caseo
claudemus *stomachum*.

Sed maturemus, ne fortè hora
nos opprimat.

Neutrum cessare video; certè
quod ad me pertinet, non
quæo comessè citiùs.

Ne tamen ita devores pecorum
more.

Ecquid pudet?

Quia dicebas esse festinandum.

- Pa. I said, let us make good speed, but not let us make more haste than good speed.
- P. I make no such scrupulous a difference betwixt these Verbs.
- Pa. Yet the Master will have us speak properly, as far as our capacity shall reach: for by speaking well, we learn also to write well.
- P. And on the other side, by writing carefully, we use ourselves to speak rightly.
- Pa. These two are joined one to another.
- P. Do you hear? let us eat leisurely (I say,) for we have time enough.
- Is not this whole hour free for our drinking?
- Pa. Truly it is free to day; but nevertheless, let us give over, lest our bread fail us, and there be nothing left for the poor.
- P. Let us go into the Well then, that we may drink a little.
- Pa. Fie! you always abuse the propriety of the words: that is, to soak in it, not to drink.
- P. I thank you verily that you do not spare me.
- I got those faults by bad teaching at the first.
- Pa. Quintilian then said very truly, *Those things stick most closely, which are worst.*
- F. Do you remember it?
- Pa. I remember it; but in the mean time help me, that we may draw water out of the well.
- Maturemus dixeram, non tem festinemus.
- Ego non adeo scrupulose hæc verba discrimen fac
- Vult tamen præceptor ut priè loquamur, quantum ingenii captum licebit: bene loquendo, bene et scribere condiscimus.
- Contrà, diligenter scribere consuescimus etiam recte lo
- Hæc duo inter se conjuncti sunt.
- Sed heus? otiosè (inquam) damus; satis habemus temporis.
- Nonne tota hæc hora ad remendam libera est?
- Hodie quidem libera est: tamen, celsinamus, ne perdeficiat nobis, & nihil qui fiat pauperibus.
- Eamus erga ad puteum, ut quantum potemus.
- Hem! verborum proprietatem semper abuteris; istud bene est, non potare.
- Quod mihi non pareas habere sane gratiam.
- Ex pravâ institutione hæc tibi contraxi.
- Verissimè igitur Quintilianus dixit, *Hæc ipsa magis perniciousiter hærent, quæ detestantur sunt.*
- Meministi?
- Memini, sed interim juvenis ut hauriamus aquam è puteo.
- P.

at more strength to it,
let me take all the

You will drink so much
more pleasantly.

We have drank enough;
us go into the Hall,
at we may not be away
prayers and thanksgiv-

Do you go before, whilst
go thither to make wa-

*Enitere validius, nimium me
laborare sinis.*

Tantò bibes jucundius.

*Bibitum satis est; recipiamus
nos in aulam, ne precationi
desimus & actioni gratiarum.*

Tu præcede, dum urinam illuc
eo redditum.

Col. 24. Leonard, Pollio.

Col. 24. Leonardus, Pollio.

wonder greatly at your
diligence.

What thing I pray you?
because you look to your
of no better.

Perhaps I look to myself
too much.

and drink, and sleep
efficiently, such is God's
goodness towards me: be-
cause, I comb my hair, I
wash my hands, face, teeth
and eyes, and these in the
morning especially; more-
over, when time serveth, I
exercise my body, refresh my
mind, and play with the
children. What would you have
more?

Let us let those things
be; those are not the
things that I blame in
you.

What then?

Look about your cloaths,
from foot to head, you
will find nothing whole;

Demiror tuam negligentiam;

Quâ in re tandem?
Quod te non curas diligentius.

Ego verò me curo fortasse ni-
mis.

Satis edo, bibo, dormio, quæ
est Dei erga me benignitas:
prætereà, *pecto capillum, la-
vo manus, faciem, dentes,
oculos, hæc manè præcipue;
quinetiam, cum tempus pos-
tulat, corpus exerceo, relaxo
animum, & ludo cum cæte-
ris.* Quid vis amplius?

Mittamus ista; non ea sunt
quæ in te reprehendo.

Quid igitur?

*Circumspice vestimenta tua,
a calce ad verticem, nihil
integrum invenies; omnia*

all things are torn and worn out of order. Truly these things do not become your descent, if at the least you would but see to get your cloaths mended, or repaired some way or other.

P. You say what you list; but if you had parents so far off, perhaps you would not be finer.

If I had but money, I would not suffer myself to be so tattered.

L. And yet you are not void of negligence. For why do you not ask to borrow somewhere?

P. Where should I ask?

L. If you cannot elsewhere, yet surely you might of the Master.

P. What if he should be unwilling to lend me some?

L. He denies none of his *Tablers*, if he see they have need.

P. I know that well enough, but I am too bashful to go to him to ask him.

L. Ah! that is *clownish* kind of bashfulness.

P. Yet I had rather be bashful than impudent.

L. *Bashfulness* (as one said) is a good sign in a young man; but a mean is every where to be used.

P. I am of that disposition, that I am ever afraid to offend any man.

sunt lacerata & obsoleta profecto nequaquam vestitus genus decent, si saltem *res vestitum tuum* sardum, aut quoquo modo staurandum.

Loqueris tu quidem quæ si quod si parentes haberes procul remotos, fortasse esses elegantior.

Si mihi pecunia superpet non paterer me utique *pannosum* esse.

Nec ideo tamen cares negligentia. Cur enim non tuis aliunde mutuò?

Unde peterem?

Si non aliunde, certe à ceptore posses.

Quid si dare nolle?

Nemini denegat ex *discipulis domesticis*, liquidem *opus* esse.

Id ego non ignoro, sed verecundior, quam ut deam ex eo petere.

Ah! *rusticus* est iste pudor.

Malo tamen *verecundus* quam *impudens*.

Verecundia (ut dixit quidam) est bonum in *adolescentino*; sed ubique *adhibita* est mediocritas.

Ego eo sum ingenio, ut se verear offendere quempiam.

commend your disposition; but (*there is reason* *roasting of eggs*;) i. e. there is a mean in all things.

That fear of offending ought to have place in base or ugly things; but here I see no such matter.

Is it an usual thing in the society of men, for one to stand in need of another's help; who then will impute it as a fault to me, if I ask any thing of my friends, either to lend or borrow?

No body will blame you, unless perhaps you will misse such things.

But you (as far as I know you) will not misuse them. Lie upon that misusing.

What doth hinder you now then that you cannot ask, especially of a man that is very courteous, and who doth appear) loves you very well?

Well, I will ask, but by a little Epistle; which I will give you to him.

I will give it him truly with all my heart, and I will carefully commend you to him.

Truly, I am not a little thankful to you, that you have made so much reckoning of me, as to encourage me to this confidence.

Now it remains, that you write the Epistle that you spoke of, and let me alone with the rest.

Ingenium laudo; sed est modus in rebus.

Nam ille offendendi metus habere locum debet in rebus turpibus, aut certè indecoris; hic verò nihil tale video.

Est usitatum in hominum societate, ut alii aliorum operâ indigeant; quis igitur mihi vitio dabit, siquid ab amicis aut commodatò petam aut mutuò?

Nemo reprehendet, nisi fortè rebus ejusmodi abuti velis.

Tu vero (quantum ego te novi) abuti nolles.

Apage istum abusum.

Quid ergo jam obstat quo minus petas, præsertim ab homine facillimo, tuique (ut apparet) amantissimo?

Agè, petam, sed per epistolum; quod ut reddas tibi dabo.

Reddam profectò libentissimè, teque illi commendabo diligenter.

Equidem non parvam tibi gratiam habeo, quod me tanti feceris, ut ad hanc fiduciam hortarerè.

Nunc restat ut scribas quod dicis epistolum; reliqua mihi committas.

P. God speed us well in what we have begun

L. Make no question, but the matter will go well enough.

Col. 25. Clavellus, Quercetanus.

C. You know not what thoughts I have had of late.

Q. What are they I pray you?

C. I was minded to put myself into the College.

Q. What into the College to reside there?

C. Not that I may reside there as a lodger, but that I may *diet with you at the Master's table.*

Q. I wou'd you spake this from your heart, and as you think.

C. You should know sufficiently by our mutual acquaintance and friendship, that I do not use to feign or dissemble any thing with you.

Q. I know this very well long since already; but when I heard that word from you, *my passion forced me to cry out so hastily*, I had so quite forgot myself.

C. *I take your meaning to be no otherwise*: but to the purpose.

My father indeed doth not force me, but I see well enough by his countenance and words, that it pleaseth him very well.

Bene vertat Deus quod co-
mus.

Ne dubites, *res prosperè* *sa-*
det.

Col. 25. Clavellus, Quercetanus.

Nescis quid mihi his diebu-
mentem venerit.

Quid istud quaeso?

Cogitur in gymnasium me-
cipere.

Quid in gymnasium habito-
causâ?

Non ut inquilinus habitem,
ut vobiscum *civem in*
sa præceptoris.

Utinam istud ex animo ac-
diceres.

Ex nostrâ mutuâ consuetu-
atque amicitia deberes
intelligere, me nihil ap-
disimulare solitum.

Planè istud jampridem i-
ligo; sed audito ex te
verbo, *me rapuit affectu*
eam exclamationem,
prorsus oblitus eram me

Non aliter dictum tuum acci-
sed ad rem.

Pater quidem non cogit
sed ex vultu & verbis
satis video id illi pla-
maximè.

Q. T.

Truly this is the dirty of the matter. Your Father being a very discreet man, knows very well that ingenious dispositions will not be compelled, but are easily persuaded. And yet I make no question but that is done by the instinct of God's Spirit; but what think you?

I am of that opinion, especially seeing I incline that way on my own accord.

It is a great sign that resolution is from God.

I have thought so.

Or they that are compelled to that matter by their parents, do commonly seek for shifts whereby to slip their government.

I (that I may confess ingeniously) have sometime had experience of that in myself, I mean before I went into the College.

Or what do you think? I heard so many railing reports from those slaves of Satan, both concerning his matter, and concerning his discipline, that methought I went rather into a prison, or an house of correction, than into a College.

And if you also had lighted on some such rogue, there is no question but he would have endeavoured what he could to deter you from so good a resolution.

And not yet disclosed it to any body.

Nempe hoc illud est. Novit pater tuus vir prudentissimus, liberalia ingenia cogi posse, duci facile. Sed tamen non dubito id fieri divini instinctu Numinis; tu vero quid judicas?

In eadem sum sententiâ, præfertim cum ego quoque in eam partem sponte propendeam.

Magnum argumentum istud esse ex Deo consilium.

Id ego crediderim.

Nam qui ad eam rem coguntur à parentibus, sere quarunt subterfugia, quibus detrectent imperium.

Ego (ut fatear ingenuè) aliquando id in me sum expertus, ante scilicet quam ingressus essem.

Quid enim censes? Audiebam ex istis Satanæ mancipiis tot maledicta, tum de præceptore, tum de disciplinâ, ut mihi viderer in carcerem, aut pistrinum ingredi, verius quam gymnasium.

Quod si tu quoque in aliquam ejusmodi pestem incidisses, non dubium est, quin ille manibus pedibusque obnixè conatus esset obterrere te ab isto tam sancto proposito. Nemini adhuc palàm feceram.

C. What you say to me, is not to disclose to others. Quod mihi dicis, non est lām facere.

Q. I know it very well, but *that overslipped me* out of Terence. Satis scio, *sed mihi istud ex* ex Terentio.

C. Now let us go on to the rest. Nunc pergamus ad reliqua.

Q. What remains, but that you pray to God, and go on stoutly in your resolution? You shall hear concerning our daily diet at the table, concerning the familiarity of the Master and the Usher in hearing the repeating of lessons, concerning the gentleness of our Master in his dieting with us, concerning that pleasant strife in our studies after supper, concerning the liberty of discourse at our leisure, about honest things, concerning the freedom of finding fault one with another. Quid restat, nisi ut Deum pceris, & pergas gnaviter sententiā? Audies de quodiano victu in nostrā mē de præceptoris & hypodidactali familiaritate in auditiō dā prælectionum repetitiō de facilitate præceptoris ipso convictu, de illo a nā placido studiorum cimine, de ratiocinationis plicitate dum vacat nō de rebus honestis, & dberā inter nos reprehensib

C. Concerning all these (I say) you told me enough at other times, which do all please me very well: yet methinks *nothing is more profitable than that constant use of speaking Latin*. For what greater benefit is there of our studies? what is more honest? what is more pleasant? especially when one freely blames another without hatred or envy. De his (inquam) omnibus multi narrāsti mihi quæ quidem valde placeant omnia: mihi tamen videtur *utilius quam illa perpetua Latine loquendi exercitatio*. Quid enim majus studiorum fructus? quid honestius? quid jucundum? præsertim ubi aliquid sine odio & invidiā berē reprehendit.

Q. What, because they that are overcome in striving about those things are only punished with shame, and they that do overcome have rewards given them? Quid, quod victi in earum certamine pudore tūm puniuntur, victor tamen præmio donantur

Lastly, all your employments do marvellously delight me in the very hearing.

How much rather would you say so, if you saw them, if you were by whilst they are done?

I will be by, (if God will.)

I wish within these few days.

So I hope indeed; yet I have one scruple left, which you can easily rid me of, if you will.

I will in good earnest, if I can, but in the mean time have a care you do not seek a knot in a bulrush (i. e. that you make not a scruple where none is,) as we saw before in Terence.

Come on, what scruple is it without any more ado?

I am not satisfied about your school-government: not that I would desist from mine enterprise because of that; but that I may come more cheerfully and more pleasantly after I have heard of it.

Unless you are one who (as I know) do neither think me an idle headed fellow, nor a liar, I had rather be silent altogether in this business, than report to you what I think.

Why so I pray you?

Because it is a very hard thing to make them seem likely, though they have been otherwise very true,

Omnes denique vestrae exercitationes, auditu ipso me delectant mirificè.

Quantò magis illud diceret, si videris ista, si dum geruntur interesset?

Ego (Deo volente) interero. Utinam propediem.

Ita spero quidem; unus tamen mihi restat scrupulus, quo, me facile (si voles) liberabis.

Faciam bonâ fide, si potero, sed interim ne nodum in scirpo quæras, ut antea vidimus in Terentio.

Age, qui tandem scrupulus iste est?

Suspecta est mihi vestra disciplina scholastica: non quod velim incepto desistere; sed ut alacrius veniam & jucundius ubi eâ de re audiero.

Nisi tu esses qui (ut ego novi) me nec vanum, nec mendacem existimas, equidem mallem de hoc omnino tacere, quàm ea tibi referre quæ sentio.

Quid ita tandem?

Quia difficile est ea verisimilia tacere, quanquam alioquin verissima, cum de his vulgus hominum

seeing the common sort of people speak and think the worst they can concerning them.

C. To what end do they that, I pray you?

Q. For our government is so ill reported of amongst those idiots, through those wicked peoples lies, that it is a wonder that any is willing to dwell in our school, though (such is the work of God) the worse we are spoken of, the more come to us.

C. You need not make such a long preface; tell me every thing plainly, be not afraid, you shall not affright me.

I All things apprehend, and well advise aforehand.

Q. Mind then, and I will tell you as briefly as may be, whatsoever shall seem to be any thing worth.

And first, I would have you persuade yourself, that our master is much more kind to us than he makes open shew in the school.

For he behaves himself as familiarly amongst us, as a discreet father uses to do amongst his children.

(You will say then) why is he so severe openly?

I answer, because (as I heard him, when he one time told one of his acquaintance) such a company of scholars, and of such several dispositions, can neither be kept in, nor held to their duty, without much severity.

peffima quæque dicat & dicet.

Quorsum, quæso?

Nam impoborum menda adeò male audit nostra disciplina inter istos idiotas, mirum sit unum aliquem habitare in scholâ nostrâ vetametfi (quod est opus D. quo pejus audimus, eo pl. ad nos conveniunt.

Nihil opus est tam longâ inflatione; dic mihi planè enia, ne timeas, non me sterrebis.

Omnia percepi, atque amecum antè peregi.

Adverte igitur animum, & cam brevissimè, quicquid cujus esse momenti videbi

Imprimis, illud velim perideas, præceptorem esse n. multo humaniorem quàm scholâ palàm apparet.

Tàm enim familiariter v. tur inter nos, quàm p. pater solet inter liberos.

Cur igitur (inquies) est p. tam severus?

Respondeo, quia sine tali ritate (ut ex ipso audivi aliquando familiari cu. narraret) tanta turbâ. lastica, tamque variis. bus prædita, nec coe. nec in officio contineri. set.

For every one would live after his own fashion, every one would live as himself thought good.

Moreover, I oft-times wonder with myself, that there is so great reverence, silence and modesty throughout the whole school.

You would wonder much more if ever you had seen Country-schools.

I have sometimes seen them, and seriously considered them.

There is more silence in our school of six hundred, than of forty, yea thirty, in those petty schools.

But go on, I pray you ; I am afraid you would prove an *Asian* (i. e.) a tedious Orator.

Now your discourse begins (as it were) to ramble too far.

But you yourself trouble me too.

I have said nothing besides the purpose ; but now go on with the rest.

Shall I tell you in short ?

A domestic discipline, though it seem distastful to a few that are naught, yet it greatly pleaseth them that are good and studious, because of its commodity.

If things were loosely carried on at home, what could we have to resist against the assaults of idleness and wanton boys? what rest could we have? what quietness of our studies could there be? The government

Suo enim quisque more, suo quisque arbitrato vellet vivere.

Quinetiam, miror ego mecum sapissimè, tantam esse totà scholà reverentiam, tantum silentium, tantam denique modestiam.

Multò majus mirarere, si unquam vidisses scholas paganicas.

Vidi aliquandò, atque consideravi diligenter.

Plus est silentii in gymnasio nostro sexcentario, quàm quadrigenta puerorum, imò triginta, in istis scholis trivialibus.

Sed perge, quæso ; vereor nè sis Orator *Asianus*.

Jam enim incipit oratio tua (quali) longius aberrare.

Atqui etiam interpellas ipse.

Nihil extrà propositum dixi ; sed nunc prosequere.

Vis in summum dicam tibi ?

Disciplina hæc domestica, licet paucis improbis odiosa videatur, bonis tamen & studiosis propter utilitatem valdè placet.

Nam si domi res esset dissoluta, quid nobis tutum foret contra lascivorum & petulantium insultus? quæ nobis quies? quæ studiorum tranquillitas? Itaque disciplina ipsa veris studiorum amatoribus est

therefore itself is a refuge, and as it were, a place of defence to them that truly love learning, *just as* the haven is to the seaman in a storm.

Lastly, whosoever amongst us is quietly disposed, and always ready to do well, is most safe from severity of correction.

Nor indeed doth our *master* that, *to hale us to our studies with blows and strokes*; but he endeavours rather to bring us to these things especially, by honest and good usage, by good will, courtesy, gentleness of behaviour, benefits, and to conclude, by the love of virtue and learning.

Whence it comes to pass, that the greatest part of us are so inclined, that we study to obey him from our heart, we take heed of offending him, we love, observe, and reverence him as a father.

C. Otherwise you would not do the duty of scholars.

Q. But there are *some that deserve always to be beaten*, who neither fear God, nor their parents, nor blows, who *hate learning* (that I may use Horace's words) *worse than a dog or a snake*; and to such (I say) severe discipline is used sometimes, because indeed necessity compels it.

C. *I am satisfied*: For now I perceive to what the discipline tendeth.

perfugium, & quasi propinaculum, *non secus ac* in tuis portus in tempestate.

Denique, quisquis est inter pacificus, & ad recte semagendum paratus, is e disciplina tutissimus.

Nec verò id agit præceptor nos plagis & verberibus. *habet ad literarum studia*; nos potius inducere nō his maximè rebus, honor & liberali tractatione, benevolentia, humanitate, facilitate morum, beneficiis, & virtutis & studio amore.

Ex quo fit, ut major pars trum sic affecta sit, ut illo animo parere studeat, caveat offendere, eum quam parentem diligat, reveret, & revereatur.

Alioqui discipulorum o non fungeremini.

At sunt quidam verberone nec Deum timent, ne parentes, nec verbera, q *literarum studia oderunt* *pejus & angue* (ut v *utar Horatii* :) talibus quam) severa interdum hibetur disciplina, qui delictet necessitas cogit.

Sat habeo: nunc enim quorsum spectat vestra ciplinæ severitas.

wit, that it may maintain good manners, and correct or expel bad.

Truly I am in love with that discipline, I am so far from fearing it.

And now, my *Quercetanus*, I love thee for that freedom of discourse, whereby you have the more encouraged me.

I humbly thank our heavenly Father, who hath given you a good understanding, and a sound judgment.

Farewell, and look for me (if God will) the next week.

Farewell, and commend your design ever and anon to Christ in your prayers.

I wish you a good night's rest, and that you may sleep soundly.

Col. 26. *Florentius, Basilus.*

What is the matter, I see you so sad?

Woe is me! I am almost out of my wits, I am smitten with such a fear.

What is the matter, I say?

The Master hath caught us.

In what? In theft?

Alas! no such matter.

In what then?

Private junketing.

An heinous crime indeed!

Nimirum, ut mores bonos tueatur, malos autem ut corrigat aut expellat.

Ego disciplinam istam sanè deosculor, tantum abest ut reformidem.

Te autem, mi *Quercetane*, amo equidem de ista loquendi libertate, quâ mihi stimulos acriores addidisti.

Ego verò immortales gratias ago patri cœlesti, qui tibi mentem bonam dederit & sincerum judicium.

Vale igitur, & me (si Dominus permiserit) expecta hîc proximâ hebdomadâ.

Iterum vale, & inceptum nostrum tuis precibus Christo commenda etiam atque etiam.

Precor tibi noctem quietam, & somnum placidum.

Col. 26. *Florentius, Basilus.*

Quid est, quod te ita tristem video?

Me miserum! vix sum compos animi, ita sum timore percussus.

Quid (inquam) istud est?

Præceptor nos deprehendit.

Quâ in re? In furto?

Ah! minimè gentium.

In quo igitur?

In secretâ compotatione.

Indignum facinus!

B. Woe

- R. Woe is me ! woe is me ! what should I do ?
 F. Alas ! *do not trouble yourself so much.*
 Who were with you ?
 B. *Fluvianus* and *Florensis*. O ungracious boys, that made me go thither !
 F. Where was that done ?
 B. In *Fluvian's* chamber, who I could wish had not risen out of his bed to day.
 F. How were you catch'd at length ?
 Was not the chamber-door lock'd ?
 B. Yes, it was, but the Master (as you know) hath the keys of all the Chambers : besides, we thought he had been gone to meeting of the brethren to day ; otherwise we would have bolted the door.
 F. Howsoever the matter goes, it fell out as God would have it.
 B. I am verily so perswaded ; but *commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom, or indiscretion.*
 F. Upon what occasion had you begun that junketing ?
 B. Those two (as you know very well) are no *Tablers*.
 F. What then ?
 B. Some I know not what kind of *Dainties* were brought them from home for their diet, which I wish had been lost by the way.
 F. But God would not have it so ; go on.
- Heu me miserum ! me miserum ! quid agam ?
 Ah ! *ne te afflictes tantopere*
 Qui aderant tecum ?
Fluvianus & Florensis. Oditos, qui me illuc impulerunt !
 Ubi id factum fuit ?
 In cubiculo *Fluviani*, qui nam hodie e lecto non rexisset.
 Quomodo tandem deprehensis ?
 Non erat obseratum cubulum ?
 Imò erat, sed (ut scis) prætor claves habet omnium conclavium : præterea, captivimus illum in convivio hodiernum fratrum accessisse ; alioqui pessulum ostendimus ostio.
 Utcunque res habet, Deus lente incidit.
 Sic omninò sum persuasus de re ita solemus nostra, nia sive bona, sive mala prudentiæ nostræ attribui vel imprudentiæ.
 Quâ occasione compotati istam occeperatis ?
 Illi duo (quod satis nôsti) sunt convictores.
 Quid tum ?
 Domo allatæ fuérunt ei victum nescio quæ cupi quæ utinam in viâ perirent.
- Sed noluit Deus ; perge.

And because I sometimes
each them at my leisure,
they invited me yesterday
after Supper, to that good
beer against to day's break-
fast.

It was an unhappy breakfast
to thee, but was there any
wine?

Yes, there was Wine more
than needed.

They have runlets of wine
in our Master's cellar.

What said the Master when
he found you feasting so?
Was he not very angry?

He was not a jot moved;
but smiling, said, *I would be
of that good company, if
you please.*

O troublesome guest! what
said ye?

We were all astonished, and
stuck dumb. For when he
said this, he presently
sent him away.

See here all are as bad
as may be.

Who would not think as
much?

The Master must needs
have smelt out the business
some other way.

Suspect one that had be-
trayed us.

Whom do you suspect?

Will tell you after the end
of the business.

How shall you help this
trick?

I know not; we are all ve-
ry blank: altho' those two

that banqueted with me

seem not to be troubled at
it: for they have an excuse

ready.

Et quia illos interdum per o-
tium doceo, heri post cœ-
nam ad istas epulas me in-
vitârunt in hodiernum jen-
taculum.

Tibi infauistum jentaculum, sed
quid erantne vinum?

Imo, plus satis erat vini.

Habent enim vini doliola in
cellâ præceptoris.

Quid præceptor, ubi vos sic
epulantes vidit? *annon ex-
canduit gravissimè?*

Nihil prorsus commotus est;
sed subridens, *Volo*, inquit, *es-
se de isto symposio, si placet.*

O molestum convivam! quid
vos?

Attoniti omnes, obmutescimus
Nam eo dicto statim se pro-
ripuit.

Omnia signa video hic esse pes-
sima.

Quis ita non judicet?

Oportet præceptorem aliundè
rem oltecisse.

Suspectum est mihi quidam qui
res indicaverit.

Quem suspicaris?

Dicam tibi post rei exitum:

Quod invenieris huic malo re-
medium?

Nescio; *valdè stupemus omnes*;
tamen duo illi convivatores
mei nihil videntur esse soli-
citi; *habent enim in promptu
causam,*

F. What

F. *What can they alledge, I pray you?* *Quid tandem causari que-*

B. *They will say, we went to breakfast, because we were with our Parents in the morning, who brought us victuals yesterday, when others got their breakfast.* *Iveramus jentaculum, i-*
ent, quia manē, cum
ri jentarent, eramus
parentibus, qui heri
attulerant alimenta.

F. *That is something indeed; but for all that they will not escape so.* *Istud quidem est aliquid*
non tamen sic penas ev-

B. *Why not?*

F. *Because that should have been done openly in the dining-room, but not privily in their chamber.* *Cur non?*
Quia id fieri debuit in tri-
palām, non autem cu-
lum in cubiculo.

That also will aggravate the business; that they have drawn you (whereas you are a Tabler) to surfeit as it were, which is very distastful to the Master; yet your case is far the worst. *Illud etiam causam gra-*
quodd te, cum sis victor-
ad crapulandum addu-
quod quidem ipsi præ-
est maxime odiosum: t-
men causa est longè pe-

B. *Tell me then, my Florentius, what should I do?* *Cedo igitur, quid facias*
Florenti?

F. *Come on, let us devise some plot betwixt us, by which (if it be possible) you may be acquitted.* *Age, conferamus consili-*
bus, si fieri potest, abso-

You can expect nothing from me in that kind. *Nihil est quod à me ex-*
in eo genere.

For I have neither skill to advise you, nor any power to help you. But do you (I pray you) shew all the wit you have to help me quickly. *Neque enim consilii locum*
neque ullam remedii
Sed tu, obsecro, expl-
res ingenii tui ad me
vandum.

I fear my punishment's at hand: you see well enough, that, unless something hinder, it will be inflicted after supper. *Animus pendet mihi in-*
na: satis vides, ea, n-
impediat, post cœna-
getur.

F. *That will not be done at all. For seeing the fault is* *Id nequaquam fiet.*
enim crimen po-

at publick, the punishment
ill not be publick.

Whether it be like to be
publickly or privately, it
ill not be deferred.

You are in the right of it.

That is the reason why I
now come to you to help
me; if so be you forsake
me, I am quite undone; I
will be most grievously
suffer.

You should have gone to
him rather, without whom
counsel doth avail, from
whom also all help is to
be desired and hoped for.

The case is clear enough,
and I forgot not to pray
before I came to you; but
it is our most gracious
Father's mind, that we use
his helps as he offers us,
as it were puts into our
hands.

Therefore I intreat you, for
earnestness of acquaintance
with you, that you would assist
me with your advice.

There is no time to loiter or
delay; and therefore bend
your forces, and under-
stand this cause, I beseech

because you are so earnest
with me, that you seem
in a manner to enforce
me. I will tell you from
the heart what I think.

You know your Master's
will? I know it (I think) in some

non sit, non erit pœna pub-
lica.

Sive publicè sive privatim id
futurum est, non differetur.

Rectè judicas.

Id causæ est quamobrem nunc
ad opem tuam confugerim;
quòd si me deseras, actum
est; dabo penas gravissimas.

Ad Deum potius confugien-
dum fuit, sine quo nullum
valet consilium, à quo item
salus omnis & petenda &
speranda est.

Res est manifestè satis, & ego
priusquam te adirem non
prætermisi precandi officii-
um; sed tamen vult ille Pa-
ter clementissimus, ut iis u-
tamur auxiliis quæ nobis
offert ipse, & quasi in ma-
num dat.

Quare te oro, per nostram
arctissimam amicitiam, ut
consilio tuo nunc mihi
succurras.

Hic non est cessandi aut tar-
dandi locus; huc igitur vi-
res tuas intende, & hanc cau-
sam suscipe, obsecro.

Quandoquidem sic instas, ut
vim adferre quodammodò
videaris. *Dicam ex animo &
verè quod sentio.*

Nostin' præceptoris ingenium?

Novi (ut opinor) ex parte ali-
quâ.

F. Then you remember that he is very mild, especially to them that he sees submissive, and ingenuously confess their fault; *but he can scarcely find in his heart to pardon them that are stout and stomachful.*

B. I have often observed these things.

F. Do you know then what you should do?

B. I pray you tell me.

F. Whilst all is yet well with you, I perswade you to go to the man by yourself into his study, and to *make a speech to this purpose.*

See, most courteous Master, I have offended, I confess, most grievously; but (you know) *it is the first fault that I have made*, for I never did any thing before that seemed to deserve a whipping.

Wherefore, most gentle Master, you will *pardon this first fault* (if it please you) *for my former integrity.*

But if ever I shall do the like again, I will make no excuse, but be content to be punished most severely.

By this or the like speech (I hope) you will over-treat him.

B. O wise and seasonable counsel!

F. Make use of it, if you think good.

It is such truly as I could wish might be given me in such a case,

Ergò memoriâ tenes, nihil illo clementius, iis quos videt submissos esse culpam ingenuè confiteri. *superbis autem & contumacibus vix aliquid potest cere.*

Egomet ista non semel ovavi.

Scin' igitur quid facias?

Dic mihi quæso.

Dum tua res adhuc integra tibi suadeo ut hominibus adeas in musæorum orationem habeas insententiam.

En ego, Præceptor humilissime, graviter peccavi, factum (sed scis) *prima est quam admitteram*, nunquam enim antea quicquam misleram quod flagitiosum videretur.

Quamobrem, clementissime præceptor, hanc primam (si tibi placet) *pro integritati meæ conatione.*

Quid si unquam post hæc iterum, causam non dicam, plectar severissime.

Hâc aut simili oratione (ut spero) exorabis.

O consilium prudens & tutum!

Utere, si tibi benè videbitur.

Tale certè est quale mihi vellem in ejusmodi m-

but one thing remaineth,
 out which I am troubled.
 Now now, what remains?
 I shall not be able to speak so
 neatly and handsomly in
 the sight of the Master, as
 you have spoken now.
 You should not be so soli-
 citous about my words, so
 as to know my meaning.
 I almost understand it.
 It is well. Now write it in
 a rude manner, as you can?
 And then let us compare it
 together; afterwards you
 shall get it carefully with-
 out book, word for word.
 There is nothing more safe
 and sure than this; but
 at what time do you think I
 shall best go to him?
 Soon as you see him go to
 the Library after dinner, or
 by chance go to walk alone
 (as he uses to do) in the
 garden, then follow him
 silently.
 What preamble shall I use
 to him?
 You need no other, than
 that we are all wont to use
 to him?
 What is that?
 After, may I speak to you
 word or two?
 And send all your counsel
 to me well.
 I go to write what you
 say to me, and afterwards I
 will see you again.
 I have haste, for dinner
 is at hand.

Sed unum restat, de quo sum
 sollicitus.

Eho, quid restat?

Non potero tam breviter &
 commode dicere in conspec-
 tu præceptoris, quàm tu
 nunc dixisti.

Non debes adeò de verbis meis
 esse sollicitus, modo teneas
 sententiam.

Propemodùm teneo.

Bene habet. Scribe nunc crasso
 modo, ut poteris; deinde
 comparemus unà; postea e-
 disces ad verbum diligenter.

Hoc nihil est neque tutius ne-
 que certius; sed quo tem-
 pore putas illum adiri posse
 opportunè?

Quamprimùm videris eum à
 prandio se recipere in biblio-
 thecam, aut fortè (ut solet)
 ambulatum in horto solus
 iverit, tunc illum statim se-
 quere.

Quo tum utar exordio?

Non opus est aliò, quàm quo
 apud illum uti solemus om-
 nes.

Quid est illud?

Præceptor, licètne pauca?

Bene vertat Deus omne confi-
 lium tuum.

Nunc eo scriptum quod dix-
 isti, deinde te revisam.

Matura, nam instat hora pran-
 dii.

Col. 27. *Ambrosius,
Gratianus.*

A. *Methinks you are somewhat sad*, Gratianus; what is the matter?

G. I think night and day of my father that is from home, and I *grieve my self away* for that matter.

A. How long hath he been from home?

G. About four months.

A. Hath he writ nothing to you in the mean space?

G. *Since he went from us, we have not heard one word.*

A. It may be that he writ; but *his Letter either miscarried, or was intercepted.*

G. It is very likely what you say; for heretofore he used to write to us, wheresoever he was.

A. Went he not to *Paris* this summer?

G. Truly *he set out* then with that resolution.

A. I am confident he is safe.

G. And I am not diffident; but my grief is not thereby abated.

A. What saith your mother?

G. *She takes on almost continually*; thence it is that my grief is doubled.

A. Yet you should not torment yourself so continually; for it behoves you rather to hope well of him, than to grieve yourself so much.

For what are four months?

Col. 27. *Ambrosius,
Gratianus.*

Subtristis mihi videris, Gratiane; quid rei est?

Dies noctesque de patre sente cogito, & ob eam interim mœrore conficeor.

Quamdiù abfuit?

Quatuor abhinc menses. Nihil ad vos intereà scrip-

Ex quo discessit, ne ve-
quidem audivimus.

Fieri potest ut scripserit aut literæ interciderunt fuerunt interceptæ.

Quod dicis verumile est anteà ubicunque esset, bat nobis scribere.

Nonne hæc æstate iveratiam?

Eo certè consilio tunc viam dederat.

Confido saluum esse. Ego quoque non diffido non ideo meus allevatur.

Quid ait mater?

Ferè semper lamentatur fit ut mihi duplicetur.

Sed tamen non usque te macerare debes enim de illo bene oportet, quam te ma-

Quid enim sunt quatuor menses?

many thousands are there
that are so many years from
home, being tossed in the
mean time to and fro,

thundry dangers and great
casualties?

But what do others haps
and hazards comfort me?

But see you, be not too nice,
that you cannot endure to be
without your Father such a
little time.

Truly I could take it pa-
tiently, if I did but know
that he is well.

With whom can it be ill,
who puts all his hope in
God? For whether we live
or die, we are the Lord's, as
St. Paul saith.

I make no question, but
such is the infirmity of this
flesh of ours.

What should he do then,
that hath no hope in
God?

I know not.

But have a care that God
be not offended by that im-
piety of yours.

Straight way acknowledge
your fault, and humbly ask
pardon.

You do as you ought.

I pray you hear what is
come into my mind.

What is that?

That if your Father be sailed
into England to traffick?
For there now is the great
liberty.

What liberty do you mean?
Of the Gospel, which is
heard there most freely.

*Quotula pars est eorum qui tot
annos domo absunt interim
jactati,*

*Per varios casus, per tot disci-
mina rerum?*

*Sed quid me consolantur alio-
rum casus & pericula?*

*Vide tamen, ne sis nimium de-
licatus, qui patris desiderium
tantillo tempore ferre non
queas.*

*Ferrem equidem equo animo,
modo illi bene esse salutem in-
telligerem.*

*Cui potest esse malè, qui in
Deo spem omnem colloca-
vit? Sive enim vivimus sive
morimur, Dei semper sumus,
ut S. Paulus ait.*

*Nihil dubito istud esse verissi-
mum: sed ea est carnis hujus
infirmetas.*

*Quid faceret igitur, qui in
Christo spem nullam habet?*

Nescio.

*Sed cave tamen nè istâ tuâ im-
patientiâ Deus ipse offenda-
tur.*

*Delictum meum subinde ag-
nosco, & supplex imploro ve-
niam.*

Facies ut debes.

*Sed audi quæso quid mihi nunc
in mentem venerit.*

Quid istud est?

*Quid si pater tuus navigaverit
in Britanniam negotiandi
causâ? Illic enim nunc est
libertas maxima.*

Quam libertatem dicis?

*Evangelii, quod illic auditur
liberrimè.*

C. Do you say that the Gospel is now in *England*?

A. *That is for certain.*

G. And that Idolatry is expelled?

A. *Yes.*

G. O glad tidings, and blessed to be heard!

A. Yes, very pleasant.

G. But how know you these things?

A. Do you ask how I know them?

I wonder that you are yet ignorant of that which is in every body's mouth.

G. You would cease wondering, if you knew but where we dwell.

A. Where, I pray you?

G. In the utmost corner of all the City.

A. But I thought you had dwelt in the street nigh *Molardus*.

G. We had removed before my father went into another country.

Take it then for certainty, which you knew not before; and that you may the more believe it, hear this over and beside; the greater part of the *English* that had fled into this City because of the Gospel, as into a place of refuge, removed back into their Country about fifteen days ago.

G. O my *Ambrose*, how much have you refreshed me to day with that news of *English* Affairs! what a remedy have you applied to my grief?

Ain' tu Evangelium nunc in *Britannia*?

Certa res est.

Atque Idolatriam profligatam

Omninò.

O auditu jucunda Evangelii

Imò jucundissima.

Sed unde scis ista?

Unde sciam rogas?

Miror ego te adhuc ignorare quod in ore est omni populi

Mirari desinas, si scias ubi habitemus.

Ubi, quæso?

In angulo totius urbis remotissimo.

Atqui putabam vobis esse micilium in vico ad *Molardum*.

Jam antè migraveramus quod peregrè pater esset profectus

Quod igitur ignorabas, habeto certissimum; ut magis credas, hoc audire tereà; major pars *Britannorum*, qui ob Evangelium hanc urbem tanquam aditum sese receperant, in patriam remigrabant jam dies quindecim.

O mi *Ambrosi*, quantum isto nuntio de *Britannicis* hodiè recreasti! quid adhibuisti meo dolori cinam?

A. So God is wont to help his servants in the greatest extremities.

G. It is a wonder if my Father be not in *England*. For he did often complain long ago, that there was no free passage thither for trading.

A. Moreover, a certain *English* man, no light person, nor one that dallieth, told my father within these few days, that he had received a letter of credit thence, in which this thing was amongst the rest, that all that were driven from their Country for the name of Christ, were most kindly entertained, and freely welcomed in *England*.

Why then should we doubt any more?

There remains no doubt (as you hear) about that matter.

It only remains, that we first extol the goodness of Almighty God with as much praise and thanksgiving as can be; and then that we seriously and constantly pray, that he would not only confirm, but also increase his blessings more and more every day.

Therefore, my *Gratian*, remember to commend your Father's welfare to God through Christ very often, and that by most ardent desires and prayers.

I wish he would so frame my mind to his Spirit, that I may from the bottom

Sic solet Deus noster suis ad esse in extremis angustiis.

Mirum ni pater est in *Britannia*. Jampridem enim sæpius querebatur, quod non esset tutus illuc accessus ad mercaturas obeundas.

Quinetiam, *Britannus* quidam domo, neque levis, neque nugator, narrabat his diebus patri meo, se literas certas illic accepisse, in quibus hoc erat inter cætera, omnes undique ob Christi nomen profugos in ipsâ *Britanniâ* excipi humanissimè, tractarique benignissimè.

Quid est igitur quod amplius dubitemus?

Nulla (ut audis) restat eâ de re dubitatio.

Tantum superest, ut imprimis Dei Opt. Max. bonitatem extollamus quantâ possimus laude & gratiarum actione; & inde sedulo atque assidue precemur, ut sua beneficia non modo confirmet, sed etiam indies magis ac magis augeat.

Igitur, mi *Gratiane*, memineris patris salutem ipsi Deo per Christum, sæpissime commendare, idque votis & precibus ardentissimis.

Utinam ille suo Spiritu sic afficiat animum meum, ut ex imo pectore ejusmodi

of my heart pour out such prayers, as he may vouchsafe to hear.

A. A most holy wish, so it but come from the heart, as I verily believe it doth!

G. O what a wonderful comforter is our God! O how much doth a true friend's advice and comfort avail in adversity?

A. But whither go you?

G. I make haste straight home, that I may tell my mother these things as soon as I can, and make her merry.

A. God grant she may be made heartily merry.

G. So I desire.

Col. 28. *Diffynangæus,*
Jonas.

D. God save you, most desired *Jonas.*

J. And God save you, most pleasant grape-gatherer.

D. How goeth the School?

J. Very well.

D. Are there many come again already?

J. A quarter is scarce away now.

D. What do they?

J. They teach, they read, they write, they repeat.

D. These things are general, and done every day; but what is done in our Form?

A. The same which is done in the rest, and which was done before the breaking up.

preces effundere valeam, quæ ipse dignetur exaudire.

Votum sanctissimum, modum quod quidem credo ex animo profectum!

O mirabilem consolatorem Deum nostrum! O quantum valet in adversis rebus verus amici consilium & consolatio!

Sed quò nunc is?

Domum rectè propero, ut hæc matri quamprimum nunciem, atque ejus animam omni expleam gaudio.

Faxit Deus, ut illa seriò exhalaretur.

Ita precor.

Col. 28. *Diffynangæus,*
Jonas.

Salve, *Jona* optatissime.

Salve & tu, vindemiator jucundissime.

Quomodo se habet schola?

Optimè.

Jamne redierunt multi?

Vix quarta pars nunc abest.

Quid agitur?

Docetur, legitur, scribitur, petitur.

Ista sunt generalia, quotidiana; sed quid fit in nostrâ classe?

Idem quod fit in cæteris, quod fiebat ante vacationem.

D. H

D. Have they Lessons then in good earnest?

J. Eight days ago now.

D. For what should be done else?

J. We were wont to be employed some certain days, in repeating what we had learned before.

We did nothing else for three whole days.

D. What doth the probation? is it begun already?

J. Who begun? it is almost ended; the sixth form will be examined to-morrow.

D. Who is me! I am debarred of my reward.

J. What, did you seek for a reward?

D. Why should I not look for one?

J. Every one may look for one, especially he that plieth his book.

Had rather look for nothing.

J. Why so?

J. For if I get nothing, there will be no disappointment, nor trouble; but if I get any thing, I shall put it among my winnings.

D. Did you never read?

J. I have seen one like to die, still live in hope?

J. Yes, I have read it, and remember it: but this is nothing to the purpose.

D. Why not?

J. Because Ovid there speaks of that hope which is to be had in adversity; which meaning our Cato hath expressed in this distich:

Ergone jam serio habentur prælectiones?

Jam abhinc octo dies.

Nam quid aliud fieret?

Solebamus per aliquot dies exerceri, in iis repetendis quæ antea didiceramus.

Tribus totis diebus nihil aliud actum est.

Quid probatio? jamne incepta est?

Hui incepta? propemodum finita est; cras sexta classis interrogabitur.

Me miserum! exclusus sum à præmio.

Etiamne, præmium sperabas?

Quid ni sperarem?

Unicuique sperare licet, præferenti studioso.

Malim ego nihil sperare.

Quid ita?

Nam si nihil contigerit, nulla erit mihi frustratio neque molestia: sin consequar aliquid, id ego in lucro deputabo.

Nunquamne legisti?

Vivere spe vidi, qui moriturus erat?

Imò verò, legi, & memoriâ reneo: sed hoc nihil ad propositum.

Cur non?

Quia illic loquitur Ovidius de spe illâ quæ in rebus adversis retinenda est; quem sensum expressit Cato noster hoc disticho:

In adverse fortune cast not down thy head.

Keep hope : Hope never leaves one, no not dead.

D. Do you then hope for nothing ?

J. I hope for life everlasting.

D. You said even now, we must hope only in adversity. What do you call adversity ?

J. Those things which are fighting against me every day.

D. What are those, I pray you ?

J. My own flesh, Satan, and wicked men that injure me.

D. How long have you been a smatterer in Divinity ?

J. I am neither Divine, nor smatterer in Divinity ; but what I say, I have learned out of Sermons.

D. Truly I commend you, but come on, tell me in good earnest, is the probation of our Form past ?

J. Think that I have told you in good earnest already.

D. I am sorry I was not there.

J. You should have come sooner : but what did you ?

D. My mother made me tarry till the end of the vintage.

J. I believe you ; but you were enforced with your own consent.

Rebus in adversis animum submittere noli.

Spem retine : Spes una hominem nec morte relinquit.

Tu igitur nihil speras ?

Spero vitam æternam.

Dicebas modo, sperandum est tantum in adversis rebus.

Quæ tibi sunt adversa ?

Ea quæ me oppugnant quotidie.

Quæ tandem sunt illa, quælo.

Propria caro, Satan, & improbi homines, qui me iniuriis afficiunt.

Ex quo tempore factus es Theologaster ?

Nec sum Theologus, nec Theologaster ; sed quod dico, ego didici e sacris concionibus.

Laudo equidem, sed agè, mihi seriò, estne acta claustræ probatio ?

Jam tute tibi seriò dictum putat.

Dolet mihi non interfuisse.

Citiùs venisses : sed quid agbas ?

Mater me coegit vindem exitum expectare.

Credo ; sed tuâ voluntate actus es.

That I may confess ingenuously, I was willing to tarry.

But what should one do? We are but men, as they say.

Nay, we are but boys.

But you would scarce think what a fine thing it is to live in the country, especially where there is such an abundance of all sorts of fruits.

Have you any great plenty of wine?

Truly so great, that I do not remember that ever I saw greater.

What say the country men in this so great plenty?

They talk of nothing but drinking, and surfeiting; and besides, they misuse wine now, just as if it were spring-water.

Such is the madness of the most common sort of people, that they never know how to use the blessings of God aright.

Truly it is just as it is said, *Fools are never wise but at a pinch*; i. e. when they are put to their shifts.

They are rightly punished therefore.

What, because they mock also at admonitions?

There are some that can endure none at all, but they are angry even at them that admonish them well and gently.

I will tell you something that is worse, there were some that threatened to

Ut fatear ingenuè, libenter expectavi.

Sed quid agas? Homines sumus, ut aiunt.

Imò, pueri.

Sed vix credas quàm sit jucundum rusticari, præsertim ubi tanta est omnium fructuum affluentia.

Estne vobis magnus vini proventus?

Tanto profectò, at majorem vidisse non meminerim.

Quid aiunt rustici in hâc tantâ ubertate?

Nihil aliud quam potationes & crapulas crepant; quin etiam vino jam perinde abutuntur, quasi aqua fontana sit.

Ea est stultæ plebis dementia, ut Dei beneficiis nunquam rectè uti sciat.

Scilicet istud est quod dicitur, *Nunquam sapiunt stulti nisi in angustiis.*

Ergò plectuntur merito.

Quid, quod admonitiones etiam irrident?

Sunt qui nullum omnino ferre possunt, quin bene & comiter etiam monentibus irascuntur.

Audi aliquid gravius; fuerunt qui mihi verbera minarentur cum eos habere

beat me, when I admonished them very kindly.

J. *That is no new thing with me: For one once held up his fist at me; so that had he not been afraid of my father's authority, truly I had been soundly beaten.*

D. But let us let them alone that are blind, and yet do not conceive that they are so.

They brag that they well understand what the Gospel is, when in good deed they are against the Gospel.

J. If they do not hear the Ministers of the Word of God, and their own shepherds, how do you think it shall come to pass that they may hear us?

D. Let us therefore follow Christ's command. *Give not that which is holy unto dogs.*

J. But there be some simple and well minded men, who are very much delighted with the hearing of God's word; and these are they whom 'tis a most pleasant thing to teach.

D. How glad am I, as oft as I light upon such! *How much do I make of them!*

J. And good cause why.

For when you have taught them, you enjoy then at the least the benefit of your labour, with a great deal of content.

manifestly admonerem.

Istud mihi novum non est
Nam quidam mihi al
quando pugnum intenter
quod nili veritus esset m
patris auctoritatem, pro
fecto vapularem acerrime.

Sed omitramus eos qui co
sunt, nec tamen se tales ei
intelligunt.

Jactant se probe callere quid
Evangelium, cum revera
vangelio adversentur.

Si verbi divini ministros,
pastores suos non audire
qui putas fieri posse ut
audiant?

Sequamur ergo quod præc
Christus. *Nolite sancti
dare canibus.*

At sunt quidam simplices &
nervoli, qui auditione ve
Dei mirum in modum
lectantur; & hi sunt qui
docere est jucundissimum.

Quam gaudeo quoties in
incido! *ut ego illos comple
libenter!*

Nec immerito.

Nam ubi eos docueris,
demum frueris laboris
fructu, non sine voluptate
maxima.

But what do we think of Sed nos quid cogitamus?

Do you not see how the night hath almost overtaken us.

Let us be gone then, and to-morrow (if God give leave) we will talk together more at large of falling cheerfully to our studies again.

Col. 29. Rufinus,
Sylveſter.

Non vides ut nox ferè nos oppreſſerit?

Discedamus igitur, & cras (ſi Dominus permiferit) pluribus verbis agemus unà de ſtudiis alacriter repetendis.

Col. 29. Rufinus,
Sylveſter.

Your father (as I underſtand) is come back again from France.

He is come back indeed.

When?

On Monday at Evening.

Was not his coming unwelcome to you?

What? unwelcome? no indeed, it was very welcome.

But why do you ask ſuch a queſtion?

Be cauſe, perhaps, when he is away, you have more liberty to take your ſwinge.

I do not know what liberty you mean.

To drink, to play, and to ramble up and down.

Do you think then that I do nothing elſe when my Father is away?

All, for the moſt part, uſe to do thus.

They that are debauch'd indeed.

or, as for my part, I live ſo when my father is away, as when he is here.

Pater tuus (ut accepi) rediit è Galliâ.

Rediit fanè.

Quando?

Die Lunæ veſperi.

Adventus ejus non tibi moleſtus fuit?

Quid? moleſtus? imo verò jucundiffimus. Sed cur iſtud rogas?

Quia, fortasſe, illo abſente, liberius vivendi eſt tibi potestas.

Nescio quam mihi libertatem narras.

Potandi, ludendi, & curſitandi.

An igitur putas me nihil aliud agere dum pater abeſt?

Sic ferè ſolent omnes.

Diſſoluti quidem.

Nam, quod ad me attinet, abſente patre ſic vivo, ut eo præſente,

I do

- I do not drink immoderately, but *I drink to suffice me* ; I play when time gives leave ; I do not *ramble here and there*, but *I go abroad* with my mother's leave when *I have any business*.
- R. I, are you so exceedingly subject to your mother ?
- S. *As much as* to my father, For what do you think ? Is not God's command alike concerning both ?
- R. Honour (quoth he) thy father and thy mother.
- S. What faith the heathenish author of the moral distichs ? *Love both thy parents, the one as well as the other.*
To please thy father, do not vex thy mother.
- What faith our Apostle Paul ? *Sons (saith he) obey your Parents in the Lord.*
- Are not your father and mother contained under the name of a parent ?
- R. That is observed by Latin Authors.
- S. Moreover, if there were any difference of reverence, there might *very well* more seem due to the mothers, because they have undergone such sorrow and pains for us.
- R. I know these things ; and *all that you have said doth like me.*
- S. Why then did you gainsay me ?
- R. That by that gain-saying (as it were) I might gain some matter of discourse.
- Non poto, sed *bibo quantum satis est* ; ludo cum tempore postulat ; non *discurro*, sed cum bonâ matris veniâ *publicum prodeo*, cum aliquo *habeo negotii*.
- Etiamne matri tantoperè subditus es ?
- Æque ac patri.* Quid enim paritas ? nonne de utroque quale est præceptum Domini ?
- Honora (inquit) patrem tuum & matrem tuam.
- Quid dicit ethnicus ille author distichorum moralium ? *Dilige non agrè charos pietas parentes.*
- Nec matrem offendas dum bonus esse parenti.*
- Quid Paulus noster ? Filius (inquit) *obedite parentibus Domino.*
- Nonne parentis nomine pater & mater continentur ?
- Istuc à Latinis observatur Authoribus.
- Quinetiam, si quod esset reverentiæ discrimen, videre optimo jure plus deberi matribus, ut quæ dolores tantum ac labores propter nos perleverunt.
- Novi ego ista ; & *quæ dicuntur placent mihi omnia.*
- Cur ergo mihi repugnabas ?
- Ut eâ (quasi) repugnantia non accerissem sermonis materiam.

as you yourself know) our
 after doth often exhort
 to spend our idle time in
 such discourses.

Truly it is good leisure which
 spent in honest business.

Hitherto belongs that wise
 speech of *Africanus*, who
 said, that he was never less
 leisure; than when he was
 leisure, as we learned out
 Tully.

But now time puts us in
 mind to make an end of this
 discourse.

You do well to put me in
 mind.

Perhaps the supper tarries
 you at home.

We shall say more (if God
 permit) at our next meeting.

With you a good night.

And I wish you,

that sleep and quiet rest.

Col. 30. *The Monitor*,
Desiderius.

cannot sufficiently won-
 der that you are no more
 diligent.

Wherein do you see me
 negligent?

Because you are never al-
 most here in time in the
 morning; and thereupon it
 that you are set down in
 the bill almost every day.

Are you so sleepy?

I am so naturally inclined.

Correct that nature, that
 that fault of nature.

What good hath that saying
 Cato done you?

Nam (ut tute nosti) præceptor
 sæpe nos exhortatur, ut no-
 strum otium ejusmodi fer-
 monibus impendamus.

*Bonum sanè otium quod honesto
 in negotio consumitur.*

Huc pertinet illud *Africani*
 apophthegma, qui dicebat, se
 nunquam minus otiosum esse
 quam cum otiosus esset; ut ex
 Cicerone didicimus.

Sed jam tempus monet ut huic
 sermoni finem imponamus.

Rectè mones.

Fortasse enim tuâ causâ cena
 tardatur domi.

Plura (si Dominus permiserit)
 in proximo congressu.

Precor tibi noctem prosperam.

Et ego tibi,

Placidam per membra quietam.

Col. 30. *Nomenclator*,
Desiderius.

Non satis mirari possum te non
 esse diligentiorē.

Quā in re videor tibi negli-
 gens?

Quod mane ferè nunquam ades
 in tempore; atque inde fit
 ut pene quotidie noteris in ca-
 talogo.

Cur adeo somniculosus?

Mea sic fert natura.

Corrige naturam istam, hoc
 est, naturæ vitium.

Quid tibi profuit *Catonis* no-
 stri dictum?

What

D. What saying, I pray you ?

N. *Wake always more, and be not given to sloth.*

D. *Say no more ; I remember it well.*

N. It doth you no good to remember, unless you make use of it.

D. I wish we could as readily make use of this and other wholesome precepts to live well, as we can readily get them by heart.

N. That I may confess the truth, *it is far more easie to command, than to perform ? yet we ought to strive, that either by admonitions or intreaties we may benefit something, and become better every day than other.*

D. He that doth not that, *is in a desperate condition.*

But *nothing is harder to be amended than a vice that is natural.*

N. *Almost all vices are natural to us ; and unless God's goodness did preserve us, we should all be very wicked.*

D. What must we do then ?

N. We must *fight manfully* with our vices.

D. Under whose command ?

N. Of God himself.

D. With what weapons ?

N. With Divine and Spiritual.

D. And where, are they found ?

N. *In the Epistle of St. Paul to the Ephesians.*

D. In what Chapter ?

N. The sixth.

Quodnam, quaeso ?

Plus vigila semper, nec so-
deditus esto.

Ne plura ; ego probe mem-

Nihil prodest meminisse,
ad usum tuum accommo-

Utinam & hoc & alia prae-
salubria tam facile ad b-
vivendi usum transferan-
quam ea facile ediscimus

Ut verum fatear, prae-
quam prestare multo est
cilius ; sed tamen eniti de-
mus, ut vel monitis vel
cibus proficiamus aliquo-
indies evadamus meliores

Qui id non facit, ejus
desperanda est.

Sed nihil difficilius emenda-
quam naturale vitium.

Omnia fere vitia nobis sunt
turalia ; & nisi Dei bon-
servaret nos, essemus om-
sceleratissimi.

Quid igitur faciendum ?

Fortiter cum vitiis nostris
nandum est.

Quo duce ?

Deo ipso.

Quibus armis ?

Divinis & spiritualibus.

Ubi tandem inveniuntur ?

In Epistola S. Pauli ad E-
-phos.

Quoto capite ?

Sexto.

What if I do not understand the place myself?

You will not quite understand it, I know very well; but you may ask of our Master.

What if you be there with me?

I will be there, I am resolved; but I must take the opportunity.

We will advise about this when another time.

When will that be?

The next Wednesday, if you think good.

At what a Clock?

At one in the afternoon.

I like your resolution.

Let us now be gone then.

Quid si per me locum non intellexero?

Non omnino intelliges, satis scio; sed præceptor erit consulendus.

Quid si mecum adfueris?

Adesse volo, certum est; verum captanda erat opportunitas.

De hoc igitur aliàs consilium capiemus.

Quando istud erit?

Proximo die Mercurii, si tibi ita videtur.

Quota hora?

Post meridiem prima.

Placet sententia.

Nunc igitur discedamus.

Col. 31. Trapezita,
Raimundus.

Col. 31. Trapezita,
Raimundus.

Is it lawful to requite evil with evil?

Why do you ask that?

That I may answer them that contradict me in this point.

You have asked me in brief, and I will answer you in very brief.

Is it not lawful.

Why not?

Because Christ forbid us, and after him the Apostles.

What must we do then?

We must requite evil with good.

Is it not sufficient to requite good with good?

Licetne malum malo rependere?

Cur istud quæris?

Ut iis respondere possim qui hâc in re mihi contradicunt.

Breviter interrogasti, respondebo brevissime.

Non licet.

Cur non?

Quia vetuit Christus, & post eum Apostoli.

Quid igitur faciendum est?

Malum bono compensandum.

Annon sufficit bonum bono rependere?

R. It

- R. It is not sufficient indeed for a Christian.
- T. Why so?
- R. For it behoves a Christian to imitate Christ his Master.
- T. What did Christ in that kind?
- B. He healed him that had buffeted him; he prayed for them who crucified him; and many such things as these did he.
- T. Doth he do nothing then that requireth one good turn for another?
- R. He doth as much as the Heathens do.
- T. What do they?
- R. They love their friends, and requite a favour to them from whom they received one.
- T. No more?
- R. No; for what more can you expect from them that know not the true God?
- T. What do they to their Enemies?
- R. They persecute them all the ways they can.
- T. Is it a sin in a Christian?
- R. If it be not lawful (as I have now proved to you) conclude it to be sin.
- T. But (as the proverb goeth) *Force by Force resist we may.*
- Which saying a certain new Poet hath interpreted also more at large in these words.
- Laws, force by force, and wound by wound, Permit us to repel.*
- Non satis Christiano equum
Quamobrem?
Nam Christianum oportet
Christum præceptorem
tari.
Quid fecit Christus in eo
nere?
Sanavit eum qui ipsi colap
impegerat; precatus est
iis qui ipsum in crucem
tulerant; alia item
fecit ejusmodi.
Nihilne igitur facit, qui
tiam pro gratiâ rependit
Tantum facit quantum faci
Ethnici.
Quid illi faciunt?
Amicos diligunt, & ref
gratiam à quibus acce
runt.
Nihilne amplius?
Nihil; nam quid amplius
pectes ab iis qui verum
um non noverunt?
Quid faciunt inimicis?
Quibuscunque modis per
eos persequuntur.
Estne Christiano peccatum
Si non licet, (ut jam tibi
bavi) conclude id pecc
esse.
Atqui (ut vulgò dicitur)
vi repellere licet.
Quam sententiam novus
dam Poeta etiam latine
terpretatus est his verbis
Pellere vim vi jura san
vulnere vulnus.

What say you to this ?
Truly the Laws of the
Heathens do permit it, but
God's Law speaks far o-
therwise.

What is God's Law ?
The same that God's
word.

Is it therefore a sin, what-
ever is done against the
Word of God ?

Without doubt it is a sin.
Can you prove that out of
God's Word ?

What can I else ? as easily
it can be.

Bring me some proofs, I pray
you.

Do you not believe that
which every body granteth ?

Yes indeed, I do verily be-
lieve it.

What need we any proofs
then ?

That I may give a sure an-
swer to them that gainsay

You conceive it aright :
because you cannot get
them by heart out of hand,
I will whilst I set them down
on a little paper, in which
shall be the quotation of
the places ; that you may
point it out with the
finger to whom you please.

A very good counsel on a
good day : how much more
convenient shall this be to

Quid ad hoc respondes ?

Istud quidem permittunt Eth-
nicorum leges, sed Lex Di-
vina longè aliter loquitur.

Quid est Divina Lex ?

Idem quod Dei verbum.

Quicquid ergo fit contra Dei
verbum, eîne peccatum ?

Proculdubio peccatum est.

Potèstne id probare ex divinis
litteris ?

Quid ni possum ? nihil facilius.

Adfer mihi (quæso) sententias.

Non credis id quod est omnibus
in confesso ?

Imò verò, indubitanter credo :

Quid igitur opus est testimo-
niis ?

Ut contradicentibus certò re-
spondere possim.

Rectè intelligis : sed quia non
possis ex tempore memoriæ
mandare, expecta dum tibi
describam in chartulâ, in quâ
etiam sit *locorum annotatio*,
ut possis quibus voles etiam
digito demonstrare.

Optimum ex tempore consilium :
quanto istud mihi commo-
dius fuerit !

R. For so shall I get it without book at my leisure, that I may have it in readiness as need shall be.

T. But when will you give it me?

R. Come again hither to me to-morrow (if you please.)

T. At what a Clock?

R. At one a clock in the afternoon.

T. I am satisfied; farewell in the mean time.

R. The Lord God have you in his keeping.

Col. 32. Grimondus,
Blevetus.

G. Will you buy this girdle?

B. Why should I buy it? one is enough for me: but why will you sell it?

G. Because I have two.

B. And yet you may not sell it, unless you will hazard a beating.

G. What doth hinder me to sell my own things?

B. You have nothing yet of your own.

G. What now, nothing? how prove you that?

B. Because you are not yet at your own liberty, but under your father's command; to be short, will you hear me in brief, that you may not do it?

G. I am willing with all my heart.

B. There is a School-order concerning this, whereof

Sic etiam per otium ediscam, ad manum habeam, quod erit opus.

Sed quando mihi dabis?

Cras (si licet) huc ad me revertere.

Quota hora?

A meridie prima.

Sat habeo; interea vale.

Te servet Dominus Deus.

Col. 32. Grimondus,
Blevetus.

Vis emere hoc cingulum?

Cur emerem? unum mihi est: tu verò cur vis vendere?

Quia sunt mihi duo.

Nec tamen licet ut vendas vis in pœnam incurrere.

Quid vetat me vendere meas?

Nihil adhuc tuum habes.

Eho, nihil? unde probas illud?

Quia nondum es tui juris sub patris potestate; que, vis audire breviter illud non licere?

Maximè velim.

De hoc Lex est scholæ cujus hæc est sententia.

this is the meaning: Let not Children sell any thing, nor buy, nor change, nor alter the property of a thing by any other means, without their parents consent. He that shall do otherwise, shall be whipt.

I know that well enough; but I would try whether you were constant in observing orders.

You are a dissembler then.

I see no harm in this dissembling; do you construe it ill?

No indeed! for you have not hurt me.

What if I had hurt you?

I would have taken it patiently, as it becomes a Christian.

I wish we could thus endure all adversities for Christ's sake, who for our salvation's sake endured every thing.

We shall be sure to bear them, if we set his example always before our eyes.

Truly that is an hard matter.

Nay it is impossible, unless his Spirit always assist us; which we must obtain by our daily prayers.

O with what pleasant discourse have we spent this leisure?

Pueri injussu parentum nec vendant aliquid, nec emanent, nec mutent, nec alienent quôvis alio modo. Qui contrà fecerit, verberibus plectetur.

Istud non ego ignorabam: Sed volebam periculum facere an constans esses in observandis legibus.

Tu igitur es simulator.

In hac simulatione nihil video esse mali; num tu interpretaris malè?

Minimè verò! nihil enim nocuisti mihi.

Quid si nocuissem?

Tulissem æquo animo, ut Christianum decet.

Utinam adversa omnia sic feramus propter Christum, qui nihil non tulit salutis nostræ causâ.

Feremus certè, si exemplum ejus semper nobis proponamus ob oculos.

Difficile id quidem est.

Imò impossibile, nisi illius Spiritu semper adjuvemur; quod assiduis precibus est impetrandum.

O quam suavi sermone tantillum otii consumpsimus?

Col. 33. Sartor,
Odetus.

S. Have you said your prayers
at home to day?

O. Why do you ask that?

S. Because *you was not at morn-
ing Prayer.*

O. How know you?

S. I took notice.

O. But you are not the Moni-
tor.

S. I am not.

O. Why then did you take no-
tice?

S. Because you are my very
good Friend.

O. What then?

S. *I should be sorry to see you
whipt.*

O. What? was I set down in
the Note?

S. What? do you make any
question?

O. Did no man make an ex-
cuse for me when the Bill
was called?

S. No body that I know of.

O. If you love me so dearly
(as you say) why did not you
yourself make an excuse for
me?

S. *What excuse should I have
made?*

O. *You should have devised
something.*

S. Should I have told a lye
then?

O. What then?

S. But to lye is forbidden by
the Word of God.

O. I confels it; but that was
a light lye.

Col. 33. Sartor,
Odetus.

Ecquid hodiè precatus es
mi?

Cur quæris istud?

Quia *non interfuisti matut-
precationi.*

Qui scis?

Observavi.

Atqui tu non es Observator

Non sum.

Quamobrem igitur obser-
bas?

Quia es mihi charissimus.

Quid tum?

Dolebit mihi si tu vapulabi-

Quid? an ego notatus fui?

Etiā dubitas?

Cū recitaretur catalogus
nemo me excusavit?

Nemo quod sciam.

Si me tantoperè amas (ut
cis) cur tute non excu-
me?

Quid causæ dixissem?

Commentus esses aliquid.

Ergo mentitus essem?

Quid inde?

Sed ex Verbo Dei mentiri
titum est.

Fateor; sed erat leve me-
cium.

S.

We must think nothing light, with which God is offended.

I cannot deny that : but he will easily forgive us these small faults for Jesus Christ's sake, who is our Mediator and Advocate. For what one is there amongst a thousand that doth not sin every day very often?

Truly none; moreover we scarcely pray, or do any good work, in which there is not some shew of sin.

What then should become of us, if God were not ready to forgive us? whereupon also praying daily we say, *Forgive us our trespasses.*

We ought not to make any question but he will forgive us, if we seriously and truly acknowledge our faults, if we heartily beg pardon, and believe that we are pardoned.

What then remains?

That remains, that we neither delight in our sins, nor persist in them, nor commit sin maliciously, wittingly, and on purpose.

There are too many things which we do amiss through the infirmity of our flesh, and also through ignorance.

I make no question touching those sins which we

Nihil leve judicandum est, quo Deus offenditur.

Negare id non possum; sed levitia ista facile remittet nobis propter Jesum Christum, qui est deprecator noster & advocatus. Nam quotusquisque non peccat quotidie sæpissimè?

Profectò nullus; quin etiam vix precamur, aut aliquid boni operamur, in quo non insit aliqua peccati species.

Quid ergò futurum esset nobis, nisi Deus facilè ignosceret? unde & quotidie precantes dicimus, *Remitte nobis debita nostra.*

Nihil dubitare debemus quin remittet, si errata nostra seriò & verè agnoscamus, si ex animo petamus veniam, & fidem habeamus nobis ignosci.

Quid igitur restat?

Illud restat, ut neque delectemur peccatis, neque in iis persistamus, neque ambitiose, scienter, & de industria peccatum committamus.

Nimis enim multa sunt quæ per carnis infirmitatem peccamus, & etiam per ignorantiam.

Nihil dubito de peccatis illis quæ ex carnis imbecillitate committuntur.

commit through the infirmity of the flesh, such as was *Peter's* denial of Christ.

But *how comes it to pass* that we sin through ignorance?

S. Touching this you have *St. Paul's* example, who writing to *Timothy*, doth openly profess in his former Epistle, that though he had persecuted the Church of God, yet he had obtained mercy, because he did it ignorantly.

G. You have abundantly satisfied me in this example (for I also remember that I have read it :) but do you know in *what chapter of the Epistle* it is written?

S. Truly, I do not use to trouble my memory in retaining the numbers of the Chapters: I think it sufficient at this time, to note some sentences as it were hastily, which I may get by heart, if I can steal any leisure in the mean time from my daily employment at my present studies.

O. I wish I could do so too.

What hinders you?

S. I have much ado to give my master content in my school exercises, so far I am from having any time granted to bestow on other studies.

litate perpetramus, quæ fuit Petri abnegatio.

Sed quæ sit ut peccemus per ignorantiam?

De hoc *Pauli* exemplum habes, qui scribens ad *Timotheum*, in priorè Epistolâ gloriâ profitetur se, quam Ecclesiâ Dei persecutus fuerat, tamen veniam consecutum, quia ignorans id fecerit.

Isto exemplo mihi abundè satisfacisti (nam & ego id gisse memini :) sed scin't quoto Epistolæ capite id locum sit?

Equidem, non soleo vexare memoriam in retinendis capitum numeris: mihi tempore satis esse videtur aliquot sententias quasi citim annotare, quas memoriam mandare liceat, si interdum otii suffragari sim ex quotidianâ studiorum præsentium occupatione.

Utinam ego quoque id facere possim.

Quid impedit?

Vix ego queo satis præcepta facere in exercitationibus scholasticis, tantum ab aliis studiis aliquid temporis impertiri concedatur.

Truly we are sufficiently employed every day ; yet we must endure these things, so long as God and our Parents shall think it necessary for us.

Therefore do I willingly undergo and endure all such kind of pains.

With what hope do you endure them ?

Because I hope it will come to pass, that they may be the first step by which I may once attain greater matters.

But of these things more at large another time.

Now let us mind what we have in hand.

What is that ?

Do you not hear the bell ring to supper ?

You tell me of a good ringing ; I began to feel myself hungry just now.

Verily, because you went off your drinking.

I wish I could always as easily forbear it as I was willing to be without it to day.

But I am not willing to be without it, unless I be very much obliged.

Satis profectò quotidie sumus occupati ; sed hæc tamen ferenda sunt, quamdiu nobis opus esse ipsi Deo & parentibus nostris visum fuerit.

Ego propterea libenter fero ac tolero omnes ejusmodi labores.

Quâ spe toleras ?

Quia futurum spero, ut primi sint gradus quibus ad majora aliquando perveniam.

Sed de his aliàs plura.

Nunc agamus quod instat.

Quid istud est ?

Audin' tu ad cœnam signum dari ?

Bonum signum nuncias ; jam sentiebam esuriem.

Nimirum, quia merendam prætermisisti.

Utinam eâ tam facile semper abstinere possim, quàm hodie carui libenter.

Ego verò non libenter carebo, nisi occupatus necessario negotio.

Col. 34. Phrygio,
Stephen.

P. God save you, you gadder
abroad that art very sore
musing.

S. And are you well that sit
so still, and are so very
busie.

P. Are you well, my Stephen?

S. Yea, very well, such is
God's goodness towards
me.

P. Truly I am heartily glad,
and exceedingly rejoyce, you
are so well come home.
Where have you been this
whole year?

S. In Italy.

P. Why did you resolve to go
thither?

S. Because of the fame of the
Country, touching which so
many things are reported
every where.

And you know well enough
how greedy we are of no-
velties.

P. Our nature is such. But
what have you found there?

S. Truly a great many more
things than I heard report-
ed.

P. But (I believe) you saw
many things which you had
no mind to see.

S. Yes indeed, *wicked doings*;
but as for the country, it is
a land very fertile, very
much abounding with all
kinds of the best fruits, and
especially with the *gallantest*
wine.

Col. 34. Phrygio,
Stephanus.

Salve, *ambulator optatissime*.

Et tu salvus sis, *cessator occu-
patissime*?

Satisne rectè vales, mi *St-
phane*?

Imò, *rectissime*, quæ est D-
opt. *maximi* benignitas.

*Equidem ex animo gaudeo, et
ubique vehementer gratulor
reditum istum incolumem.*
Ubi fuisti hoc toto anno?

In *Italiâ*.

Quam ob causam animum in-
duxeras illuc proficisci?

Ob famam regionis, de qua
tam multa ubique præ-
cantur.

Nec ignoras quàm finis
rum novarum cupidi.

*Sic est natura comparata. Sed
quid illic invenisti?*

Certè multo *plura* quam
famâ audiveram.

Sed multa (credo) vidisti quæ
minime velles.

Nempe *scelera*; sed quod
regionem attinet, terra
longè fertilissima, omni-
timorum fructuum gen-
valde abundans, præci-
vino præstantissimo.

Forsooth that thing pleased you above all.

That I may say truth, it did wonderfully please my palate. For what like do you say this wine of ours is? you would verily call it small wine, if you compare it with that.

A fine subject then of praising God did present itself unto you from thence.

A very fine one.

or thus I did oft-times think with myself; Lord God, how good art thou that hast loved us so as to afford us dainties! for thou hast not only made us such things as the earth brings forth of it self for our sustenance; but also making kinds of delicate things, which if we use moderately, and with thanksgiving, do both sweetly nourish our body, and marvellously chear up the mind itself.

with what words, or with what works may we worthily enough glorify thy name, O Lord? To conclude, I am so ravished in my mind, that I desired nothing more than to have the praises of God ever in my mouth; but (alas!) by one thought or rather every foot coming in my mind, that fire was quenched by little and little.

That is no new thing with me, for such a thing

Scilicet ea potissimum res tibi arridebat.

Ut verum fatear, mirè afficiebat palatum. Nam quale dicas hoc nostrum vinum esse? villum verè dicas, si cum illo compares.

Inde ergò tibi se offerebat pulchrum Dei laudandi argumentum.

Pulcherrimum.

Sic enim sæpè cogitabam; Quàm bonus es, Domine, Deus, qui nos amavisti usque ad delicias! non solum ea creâsti nobis ad victum quæ terra sponte suâ producit; sed etiam tot genera rerum delectissimarum, quæ si moderate sumamus, & cum gratiarum actione, & corpus suavissimè nutriunt, & ipsum animum mirificè exhilarant.

O quibus verbis, quibus operibus satis dignè glorificemus nomen tuum, Domine? Denique, sic afficiebar animo, ut nihil magis cuperem quàm divinas laudes semper in ore habere; sed (proh dolor!) aliis atque aliis subinde conceptis cogitationibus, ignis ille paulatim exinguebatur.

Istud apud me non est novum, nam sæpè tale quid

as that doth oft use to befall
me.

S. Such is the inconstancy of
our nature.

P. We have experience of this
almost every hour. But
what I pray did you do in
Italy.

S. I visited some of the most
famous Cities for my mind's
sake, and I studied a pretty
while too in some places.

P. What Cities went you
chiefly to see?

S. Truly I saw many as I
went along, but *I did take
a leisurely view but of a
few*; to wit, *Genoa, Flo-
rentine, Venice*, and last of all
that *Rome*, which was call-
ed in times past the head
of the World, but is now
the fountain and original of
all abominations.

P. Did you see that great
beast?

S. I saw him *by the by*, when
he *was carried up and down
the streets* (as I suppose) *for
a shew*.

P. But (that we may come to
the purpose) in what Towns
I pray you did you tarry to
mind your studies?

S. As I came back from *Rome*,
I passed through *Bononia*,
Padua, and *Milan*. In
every one of these Towns,
I spent about three Months
in several sorts of Stu-
dies.

mihi solet accidere.

Ea est naturæ nostræ inco-
stantia.

Horis ferè omnibus istud exp-
rimur. Sed quid tandem
egisti in *Italia*.

Invisi animi gratiâ aliquot
bes celebriores, alicubi et
am studui aliquandiu.

Quas urbes visisti potissimum?

Multas quidem vidi in transi-
tu, sed *paucas contemplatus
sum*; nimirum, *Genoam*,
Florentiam, *Venetias*, de-
inde *Romam* illam, quæ
mundi caput dicebatur, non
autem est omnium abomi-
nationum fons & origo.

Vidisti'n magnam illam
bestiam?

Vidi obiter, cum per
(opinor) *spectaculi gratiam*
portaretur.

Sed (ut ad rem) in quibus
dem oppidis commoratus
studiorum gratiâ?

Româ rediens, transivi *Boni-
niam*, *Patavium*, *Medi-
olanum*. In eorum oppido-
rum singulis, *mensures circiter*
versatus sum in vario li-
terarum genere.

For I had a mind to taste as
it were a little of every
one.

P. But what strange matter
did you see in so many fa-
mous Towns?

S. Do you ask? all things al-
most did seem strange to
me; but it would be too
long to tell you all, espe-
cially now when I am to
haste some whither else.

P. Whither, I pray you?

S. To my Uncle, that invited
me to supper.

P. I will stay you no longer
then: but when may we
talk more at leisure toge-
ther.

S. To-morrow after dinner, if
you will.

P. And truly I desire so.

S. Tarry for me then in your
chamber till one of the
Clock.

P. I will do so; it is a fit time
for our drinking.

Col. 35. *The Master,
The Usber.*

M. What have you sufficiently
considered what we had
speech of betwixt us of
late?

H. I have considered it over
and over.

M. Do you like the proffer
which I made you?

H. Yes.

M. What, doth my table, or
piet, content you?

Volui enim è singulis paucula
quasi degustare.

Quid autem vidisti novi in tot
celeberrimis oppidis?

Rogas? fere omnia mihi nova
videbantur; sed longum fo-
ret omnia tibi narrare, præ-
sertim nunc cum mihi est
aliquo properandum.

Quò tandem obsecro.

Ad patrum, qui me ad cœ-
nam invitavit.

Nolo igitur te remorari diu-
tius: sed quando licebit no-
bis magis otiosè confabula-
ri?

Cras à prandio, si volueris.

Ego verò id percupio.

Ad horam igitur primam ex-
pecta me in cubiculo.

Fiet; hora est ad merendam
opportuna.

Col. 35. *Magister, Hypo-
didascalus.*

Quid quod hisce diebus inter
nos egeramus satisne cogi-
tasti?

Etiam atque etiam cogitavi.

Ecquid! placet tibi conditio
quam obtuli?

Maximè.

Quid, mensa, seu convictus,
placet.

H. I lack nothing in that matter.

M. What want you then?

H. That (if it be no trouble to you) you would appoint me what services I should do for you.

M. That is but very fair: hear therefore the main heads of thy duty, whereof this is the first.

Every morning to take diligent care, that all my tablers get up in due time, respecting the winter and the summer season. After they are up, let them look to those things which concern the dressing and cleanliness of the body; and last of all, that they be at private prayers.

The second, is to bring them three times a day into the hall, that is, at morn, and before eleven of the clock, and three in the afternoon; there (unless I my self be present) to tarry till some of the teachers come; in the mean time to see the bills called, and that prayers be said; in like manner to observe diligently whether any of the teachers be away from his seat; if any one be away, to come and tell me presently, or to do what he should do.

The third, is to stay with the Boarders as oft as they are not taught in the schools; in the mean time to teach

Nihil in eâ re desidero.

Quid restat igitur?

Ut (si tibi non molestum est) præscribas mihi quas operas à me tibi præstari velis.

Id verò est æquissimum: accipe igitur præcipua officii tui capita, quorum hoc primum est.

Quotidiè manè diligenter curare ut omnes domestici me discipuli maturè cubitu surgant, pro ratione temporis cum hybernî tum æstivî. Ubi surrexerint, ea curen quæ ad cultum & mundiciem corporis pertinent postremò, ut adsint privatae nostræ precationi.

Secundum, ter quotidie in aulam deducere, manè scilicet & ante horam undecimam ac tertiam pomeridianam illic (nisi egomet adero) expectare donec aliquis doctoribus adfuerit; interea curare recitandos catalogos & precationem dicendam item observare sedulo ne quis ex ipsis doctoribus ab auditorio suo; si quis autem erit mihi statim renuntiare, aut ejus partes agere.

Tertium, manere cum praeceptis domesticis, quotiens non docentur in scholis; interea minores ad lecturam

the lesser boys to write and read, and to hear other boys repetitions, so far as time and opportunity will give leave. Last of all, to keep them all in order, to admonish, blame, chide, I and whip them too, when there should be need.

The fourth, is to lead them in order to Sermons on holy-days, and to lead them back again home in like manner.

The fifth, as oft as they shall have liberty to play, to mind ever and anon, that they do or say nothing unbecoming their duty and good manners.

The sixth, to help them with the money which I shall put into your hand for paper, pens, ink, and certain other necessities only of small value, and to set them all down in a book of accounts. And that is wont to be done especially on Wednesdays and Saturdays.

The seventh, to be careful of such things as concern their books, cloaths, and ordering their bodies; that is, sometimes to call them to an account about their books and cloaths, and have respect to their health, and ordering of their body, and such things as those to be needed and looked after (especially among the lesser boys.)

onem & scripturam instruere, cæterorumque repetitiones audire quantum tempus, & opportunitas patietur. Omnes denique in officio retinere, admonere, arguere, objurgare, virgis etiam, ubi opus fuerit, castigare.

Quartum, feriatis diebus eos ad sacras conciones ordine perducere, ac domum similiter reducere.

Quintum, quoties ludere permissum erit, subinde observare, ne quid præter officium & bonos mores vel factis vel dictis admittant.

Sextum, *suppeditare illis ex pecuniâ* quam tibi in manus dabo, chartam, pennas, atramentum, & alia quædam duntaxat parvi pretii necessaria, eaque omnia in expensorum codicem referre.

Id autem Mercurii & Sabbati potissimum diebus fieri solet.

Septimum, quæ ad eorum libros, vestimenta, & curam corporis pertinebunt non negligere; hoc est, interdum ab illis librorum & vestimentorum rationem exigere, valetudinis & cultûs corporis rationem habere, & alia ejusmodi, (in pueris præsertim minoribus,) curanda & observanda.

The eighth, to teach the boys, both in my form, and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth, is to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what service I would have you do, and what I am wont to require of my other Ushers in the house; yet will I not be such a severe exactor of them all, but I myself, *as my leisure serves*, will ease you of some things, in which *I will supply your place*.

Understand you all these things?

H. Truly, I have diligently minded them all; but I intreat you one thing, and to help my memory, you would give me a little note of them, and withal a little time to think and to consider upon them.

M. How much time do you desire?

H. One natural day, *i. e.* four and twenty hours.

M. But I will allow you two. In the mean time you shall go on (as you have begun) to talk and tarry with us without any cost of yours *as freely as if you were at your own home*.

Octavum, docere pueros, tum in classe meâ, tum in cœteris, præter tres superiores, si quando necessitas postulabit.

Nonum, interdum (si opus fuerit) me & domi & foris in privatis negotiis adjuvare.

Hactenus audisti quæ mihi ab te præstari velim officia quæque etiam ab aliis domesticis hypodidascalis exigere soleam; eorum tamen omnium non adeo severus exactor fuero, quin ipse, *quæ tibi per otium licebit*, aliquæ tibi remittam, in quibus *quasi vicarii partes agam*.

Intellexisti hæc omnia?

Ego verò diligenter omnia notavi; sed unum te oro, ad memoriam renovandas dares mihi eorum commentariolum, & simul cogitandi ac deliberandi spatium.

Quantum temporis postulas?

Diem unum naturalem.

Ego verò duos integros dares. Interea (ut cœpisti) nunc tuo sumptu nobis perconvivere & commorari tibi liberè quam si esses tuus.

H. This is very kindly done of you; wherefore I am a great deal the more beholden to you.

M. You shall have the note which you desired after dinner, as fast as I can write it you with my own hand.

H. What if you should dictate it to me?

M. I had rather write it myself, lest any thing should perhaps overslip me.

H. Do as you please.

Col. 39. Quæstor,
Benignus.

Istud non sine humanitate facis; quò fit ut majori beneficio me devincas.

Habebis à prandio quod requisivisti commentariolum, cumprimum meâ tibi manu conscripsero.

Quid si mihi dictares?

Malim egomet scriberei ne quid forte inter dictandum excidat.

Ut libet.

Col. 36. Quæstor,
Benignus.

Q. How sorry am I that I was not at your repetition in the morning!

Why came you not sooner to the school, as you use to do?

Wo is me poor boy! I got not up soon enough.

Why so?

Because no body awaked me.

Who uses to call you up?

Our host, or his maid: but when he is away, the maid doth often forget, or certainly doth not heed.

Where was your host?

He was gone abroad very early about his business, as I understood afterwards.

What doth your hostess? doth she look to nothing?

What do you think she should look to?

Quàm doleo me non interfuisse manè repetitioni vestræ!

Cur non venisti in ludum citius ut ferè soles?

Me miserum! non surrexi in tempore.

Quamobrem?

Quia nemo me expergefecit.

Quis te solet excitare?

Hospes noster, aut ejus ancilla: sed absente illo, ancilla sæpe obliviscitur, aut certe negligit.

Ubi erat hospes?

Sub auroram prodierat ad sua negotia, ut postea rescivi.

Quid hospita? nihilne curat?

Quid putas eam curare?

Ever

Every day after she is up, she is always busie, partly in looking to her little children, and partly in other household occasions.

B. But have you no scholars to your chamber-fellows?

Q. None at all.

B. Alas poor boy, that hast no body to confer withal about your studies.

Q. My condition, as far as I suppose, is very miserable because of that.

For I cannot study as I would myself, for *such a company of market-folks that use the house*, and make a noise about me all the day long.

B. Have not you a chamber to yourself?

Q. *What am I the better to have one?* For it is so close to the steps, and the turn pair of stairs, that a cat cannot so much as go up or down but I can hear her.

B. Certainly it is a great deal of trouble.

Q. But that is a great deal more, that above my chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried hither in or out every foot.

B. O strange! how can you live there?

Q. What say you? live?

I in truth do not live, but rather languish. Nor do I ever think myself free,

Quotidiè ex quo surrexit, semper intenta est, partim curandis filiolis, partim ceteris domesticis rebus.

Nulloſne habes contubernales scholaſticos?

Prorſus nullos.

Ah puer infelix, qui neminem habes quocum de ſtudiis conferas.

Ob eam rem mea eſt miſerama conditio, quantum ex iudico.

Non enim poſſum arbitrio me ſtudere, propter tantum mercato-
rum turbam qui domum illam frequentant, & mihi toto die obſtrepunt.

Non habes tibi cubiculum?

Quid mihi prodeſt habere? ita enim conjunctum gradibus, & cochleis, ut ne ſequi quidem aut aſcendat aut deſcendat, quin feriat aures meas aliquis ſtrepitus.

Magna proſecto moleſtia.

Illa verò multò major, quàm ſupra meum cubiculum ampliffimum conclave, merces aſſervantur; unde ut horis omnibus alioquin graves ſarcinæ vel importantur vel exportantur.

O Deum immortalem! quomodo illic potes vivere?

Quid ais? vivere?

Siquidem non vivo, languco potiùs. Nequaquam mihi video,

but when I am in the School with you and the rest of my School-fellows?

How, I pity your case!

I would I might dwell with you in this School-house.

I should like nothing better: but what doth hinder thee?

My father's *antient acquaintance* with that host of mine.

You should acquaint your father with the inconveniencies that attend your studies.

I have oft-times acquainted him, both by word of mouth, and by letters.

What answer doth he make you?

He is made acquainted with it to no purpose: it is as if one should tell a tale to a deaf body.

Why so?

Because he was never brought up at School, and therefore he understands nothing in the way of studies.

Let I, if it were my case, would try all means possible to gain my desire.

What if the Master himself should write to my father?

You could never persuade him to that.

Why not?

liber, nisi cūm sim in scholā tecum unā & cum cæteris nostris condiscipulis?

Quā̄m doleo vicem tuam!

Utinam liceret tecum mihi habitare in his *ædibus scholasticis*.

Nihil esset mihi jucundius: sed quid impedit?

Patris vetus amicitia cum illo hospite meo.

Deberes patrem admonere de studiorum tuorum incommodis.

Sæpè quidem monui, & coram, & per literas.

Quid ille respondet?

Frustrā monetur: quasi surdo narratur fabula.

Quid ita?

Quia nunquam in discendi ludo versatus est, ideoque in studiorum ratione nihil intelligit.

Ego tamen, si mea res ageretur, omnem moverem lapidem ut voti compos efficerer.

Quid si præceptor ipse ad patrem meum scriberet?

Nunquam istud illi persuaderes.

Cur non?

B. Because he will not fawn upon any man to get himself a company of scholars. For he cannot abide any ambition or covetousness.

Q. What then do you persuade me to do?

R. I have only one thing to advise you,

Q. I pray you do not conceal it from me.

B. That thing must be tried by some friends.

Q. I thought of that too sometimes, but I durst never attempt it.

Why do you make any question?

Q. I am afraid this will have small success.

B. The issue of a thing is in the hand of the Lord, but what hurt will it do to try?

Q. Let us try indeed; for (I hope) no harm can come thence.

But I know not what way I should take here.

B. Tell me, do you not look that your father should come into this City shortly?

Q. I hope he will come very shortly.

B. When then?

Q. About the first of July.

B. It is very well. Do you know then what is needful to be done?

Q. I pray you teach me.

See that you severally speak with two or three of your

Quia non vult ambire quempiam ut discipulorum turba sibi comparet. Abhorret enim ab omni tum ambitione tum avaritiâ.

Quid igitur mihi faciendum suades?

Unicum habeo consilium.

Ne mihi obsecro, reticeas.

Ea res per amicos tentanda est.

Idem mihi quoque aliquando mentem venerat, sed non quam ausus sum experiri.

Quid dubitas?

Vereor ut hoc parum succedat.

Rei exitus in manu Domini sed quid tentare nocebit?

Tentemus sane; nihil enim mali (ut confido) inde potest accidere.

At ego nescio quâ ratione utendum sit.

Dic mihi, non expectas ut vi pater in hanc urbem veniat?

Spero venturum propedi-

Quando igitur?

Ad Calendas Quintiles.

Optimè est. Scin' igitur sit opus factò?

Doce, quæso.

Pac singulatim convoca duos aut tres ex pat-

father's chief friends, who are grave, and men of fashion, to wit, that their authority may the rather prevail with your father.

You give me good advice : what shall I say to them ?

You shall be sure to tell them all the inconveniencies that attend your studies.

No more ?

You shall shew them moreover how you may be provided for, that you may redeem the time which you have so wofully lost hitherto at your host's ; and that unless you be speedily remedied, you will be forced to give over your book utterly.

At last, do not you give over putting them in mind, entreating and beseeching them, till you have prevailed with them to promise you, that they will be earnest with your father about your business.

What if they shall refuse ? It can scarce come to pass that they should all refuse.

It is not a thing likely, especially seeing they all love me passing well, and are so ready to do me any kindness for my father's sake.

Besides these things, the matter it self will set

amicis præcipuis qui sunt viri graves & honorati, nempe, ut plus valeat eorum auctoritas apud patrem tuum.

Benè mones : quid illis dicam ?

Narrabis diligenter omnes incommoditates studiorum tuorum.

Nihilne ampliùs :

Docebis insuper quodam modo tibi provideri possit, ut tempus redimas, quod apud istum hospitem tam miserè hætenùs perdidisti ; & nisi eo remedio tibi maturè consulatur, actum esse de studiis tuis & eorum progressu.

Denique, ne antè destiteris movere, orare, obsecrare, donec persuaseris ut tibi promittant se acturos esse seriò cum patre tuo negotium.

Quid si recusabunt ?

Vix fieri potest ut recusent omnes.

Non est verisimile, præsertim cum sint mei amantissimi, & mihi patris nomine gratificentur adeò libenter.

Ad hæc, res ipsa urgebit eos ; nempe, tanta stu-

them on, I mean so great
a loss of thy studies.

*Q. There needs no more words.
By God's assistance I will go
about it at the first oppor-
tunity.*

*B. But in the mean time re-
member to pray to God ear-
nestly night and day.*

*Q. God willing, I will mind
that to the uttermost of my
ability.*

For I know well enough that
no counsel will do me good ;
but so far forth as he shall
help me.

*B. But now it is time for you
to get you home, lest per-
haps your host be dis-
pleased.*

*Why do you make no more
haste ?*

*Q. I am bethinking me for fear
I have omitted any thing
whereof I should have put
you in mind.*

*B. If either of us remember
any thing else, we will dis-
course of it to morrow at
our leisure.*

*Q. Farewell then, my Benig-
nus, and go on to assist me
with your Prayers, as you
have helped me with your
very good counsel.*

*B. All things are come of the
Lord God, who as he hath
given the counsel, so will he
give the issue of it.*

*Q. I trust it will be so.
Farewel again.*

*B. Farewel, O most sweet
Quæstor.*

diorum tuorum iactura.

*Pluribus verbis opus non est.
Auxilio Dei fretus aggrega-
primo quoque tempore.*

*Sed interim memor esto, ut
divinas preces dies noctes
incumbas.*

*Ipse volente Deo, id curabo
viribus.*

*Satis enim scio nullum co-
lium mihi esse profuturum
nisi quoad ille juverit.*

*Sed jam tempus est ut domum
te recipias, ne fortè hosti
offendatur.*

Quid cessas ?

*Cogito ne quid prætermis-
de quo esles admonendum.*

*Si quid alterutri nostrum
terea occurrerit, cras
tractabimus.*

*Vale igitur, mi Benignus,
perge, quæso, me tuis
cibus adjuvare, quem
dum juvasti optimo co-
tuo.*

*A Domino Deo profecta
omnia, qui ut consiliu
dit, sic dabit effectum.*

Ita fore confido.

Iterum vale.

Vale, Quæstor suavissime

Col. 37. *Athanasius,*
Benjamin.

A. Is your father gone thus unknown to me, that I could not come and speak with him?

B. Why came you not to his Inn after dinner?

A. Because I thought he went away but to morrow.

B. I thought so too; but he would not slip an opportunity which offered itself on a sudden.

A. Both he yet remember that Distich of Cato?

B. The first occasion offered quickly take:

A. Did they look after what thou didst forsake.

B. He hath that little work so by heart, that one would think he had spent his whole time in it.

A. See what the strength of memory is in those things which we learned in our younger years.

B. That is *Quintilian's* judgment upon this matter, whose words (I suppose) you remember.

A. I remember them; (but that we may come to the point) what made your father that he went away before he had appointed?

B. Some of *Lions*, with whom he came hither to the start.

Col. 37. *Athanasius,*
Benjaminus.

Siccine me insciente abiit pater tuus, ut mihi non licuerit eum convenire?

Cur à prandio non venisti ad diversorium ejus?

Quia putabam tantum cras illum esse discessurum.

Ego quoque idem arbitrabar; sed noluit occasionem prætermittere quæ se ex tempore obtulerat.

Adhuc ille meminit Catonis distichon illud?

Quamprimum captanda tibi est occasio prima:

Nè rursum queras quæ jam neglexeris ante.

Illud opusculum sic memoriâ tenet, ut in eo videtur ætatem contrivisse.

Vide quanta vis sit memoriæ in iis, quæ rudibus annis discimus.

Ea est Quintiliani super hæc res sententia, cujus verba (ut opinor) meministi.

Memini; (sed ut ad rem) quæ fuit patris occasio, ut antè discederet quàm instituerat.

Quidam Lugdunenses, quibuscum ad mercatum huc venerat.

- A. Were you there when he went ?
 B. *I tarried for him in the Inn.*
 A. How knew you he had altered his resolution about his going ?
 B. I was at dinner with them when they agreed to take horse about two of the clock, after they had dispatched their other business in the city.
 A. Touching other matters, hath he got any store of profit according to his mind ?
 B. He hath thriven so well, that he did earnestly press me to give God thanks for that matter.
 A. Therefore (I suppose) you come back now with good store of money in your purse.
 B. *Do you jeer me ?*
 A. Why should I do so ?
 B. *Because you have a mind to do so.*
 A. As if indeed I use to jeer at other folks for my mind's sake.
 B. But I did think so.
 A. *You are far mistaken.*
 For it is one thing to jest, and another thing to jeer.
 The one is free from fault, and is sufficiently common amongst friends; the other is vicious, and to be hated, because it commonly comes from contempt.
 P. Pardon me then.
- Adarasne cum profectus est ?
Præstolabar illum in diversorio.
 Unde sciebas mutasse consilium de professione ?
 Eram in prandio cum inter ipsos convenerat, ut expeditis quibusdam reliquis in urbe negotiis, equos sub horam secundam conscenderent.
 Quod superest, satisne ex animi sententiâ rem suam fecit ?
 Ita feliciter, ut me ob eam rem ad divinas laudes vehementer hortatus fuerit.
 Tu nunc igitur (opinor) bene nummatus redis.
Mene rides ?
 Cur ego id facerem ?
Pro tuâ libidine.
 Quasi verò animi gratiâ soleam irridere cæteros.
 Atque ita putabam.
Longè aberras.
 Nam aliud est jocari, aliud irridere.
 Alterum caret vitio, estque inter amicos sat satis frequens; alterum est vitiosum atque odio dignum, utpote quod ex contemptu fere proficitur.
 Ignosce igitur mihi.

- A. There is no great fault committed. *Nod gravis est culpa.*
 But, I pray you, tell me; did your father give you no money. *Sed dic, rogo; nihilne tibi pecuniæ dedit pater?*
 B. I did not so much as ask him any. *Ne petivi quidem.*
 A. Yet he gave you some of his own accord. *Tamen sponte dedit.*
 B. A little. *Aliquantulum.*
 A. How much then? *Quantum igitur?*
 B. A very little. *Perpusillum.*
 A. I pray you tell me. *Dic sodes.*
 B. Why do you enquire so earnestly? *Cur tam avidè inquiris?*
 A. That I may bid God give you joy of it, as friends use to do. *Ut, amicorum more, tibi gratuler.*
 B. There is nothing worth bidding God give me joy. *Nihil est gratulatione dignum.*
 A. Confess what it is, without any more ado. *Fatere, tandem, quid sit.*
 B. But five-pence. *Soli asses quinque.*
 A. Whoop, so little! O you fool that could'st not ask two or three shillings! *Hui, tantillum! O stulte, qui non peteris duos aut tres argenteos!*
 I durst not. *Non ausus sum.*
 A. What are you afraid of? *Quid verebare?*
 That he would utterly deny me, and take it ill that I should ask. *Ut planè denegaret, atque ægrè ferret quod peterem.*
 He would never have done so, if you had but told him the reason why you asked. *Nunquam id fecisset, modò petendi causam addidisses.*
 I think so indeed; but what reason could I have alleged? *Credo equidem; sed quid causæ attulissem?*
 Do you ask me? are there not six hundred things that scholars occasions have need of? *Rogas? nonne sunt res sexcentæ quibus indiget usus scholasticus?*
 There are many things, I confess. *Multæ sunt, fateor.*

- A. But have you such store of all things, that you want nothing?
- B. No, I want a great many things, but such as I can be well without.
- Besides, my father knows well enough what I want both for my studies, and for my diet, and apparel.
- A. He knows indeed; but he hath many other things to look after, and to think of.
- B. I believe he hath a *special care of his children.*
- A. But you are too far off from him.
- B. *Suffer me to tell out my tale.*
- A. Well, I give you leave.
- B. My father knows too, I am not yet *fit to use money well.*
- A. Why not? have you not age and discretion enough for that matter?
- B. *I am a great way off from that.* Therefore my father hath given order to my Master to allow me all things requisite for my maintenance and studies; for which occasion he *let him have as much money as serves the turn.*
- A. Be it so.
- B. Therefore if I should ask my father any thing, he would presently send me back to my Master; and perhaps too he would be angry with me, and chide me soundly.
- Tu verò adeone abundas rebus omnibus, ut tibi desit nihil.
- Imo desunt plurima, sed quibus facile caream.
- Præterea, satis novit pater quæ mihi opus sunt, cum studiorum causâ, tum ad victum cultumque corporis.
- Novit quidem; sed alia multa sunt illi curanda, & cogitanda.
- Credo esse illi præcipuam liberorum curam.
- Sed nimis ab eo remotus es.
- Sine me pervenire quò volo.
- Agè, sino.
- Novit etiam pater, me nondum esse idoneum ad rectè tractandum pecuniam.
- An tu ad eam rem non satis ætatis atque prudentiæ?
- Isthinc abssum longissimè. Itaque pater dedit præceptum in mandatis ut omnia mihi suppeditet ad usus vitæ studiorum necessaria: quam rem præbet illi quantum satis est pecuniæ.
- Est.
- Ergo si quid à patre peterem me statim ad præceptorem remitteret; fortassis etiam irasceretur, & me graviter objurgaret.

A. It is an easie thing to endure a chiding, so that blows do not follow.

B. It is an easie thing, I believe; but with them only, whom neither shame nor any reverence of parents doth move.

A. But I had rather endure blows than the chiding of my father when he is angry. Whence it comes to pass, that I take diligent heed I give him no cause to be angry; for that is contained under the fifth commandment of God's Law.

A. You do like a pious young youth.

A. The praise of that matter is not to be given to me, but to God alone.

A. Verily, from whom whatsoever good in us doth come.

A. He grants, that what good things he inspires in us, we may follow them with a most chearful spirit.

A. But, that I may return to you, did you blame me in good earnest? because I asked no money of my father?

A. Would I perswade you to cozen your father?

A. Truly it is not a thing likely to me, yet you have beguiled me.

A. How?

A. Because you seem'd to speak in earnest, you did so handsomely set a face answerable to your words.

Facile est objurgationem pati modò ne sequantur verbera.

Facile est, credo; sed iis duntaxat, quos neque pudor movet, neque ulla parentum reverentia.

Ego autem ipsa verbera ferre malim quam patris irati objurgationem. Ex quo fit, ut sedulò caveam ne quid illi præbeam causæ ad irascendum; id enim sub quinto præcepto divinæ legis continetur.

Facis ut pium decet adolescentem.

Ejus rei laus non mihi, sed soli Deo tribuenda est.

Nempe, à quo proficiscitur quicquid nobis inest boni.

Faxit ille, ut quæ bona inspirat nobis, ea sequamur animo promptissimo.

Sed, ut ad te redeam, seriòne reprehendebas me quod nullam pecuniam à patre rogâsem?

An ego te vellem ad fallendum patrem inducere?

Mihi quidem non sit verisimile, me tamen ipsum fefellisti.

Quomodo?

Quia seriò loqui videbaris, aded aptè vultum verbis ipsis accommodabas.

- B. But what do you think of this our talking together?
- A. You have given us a very fit subject to talk of in this our evening time of leisure.
- B. Had our discourse any thing in it which the Monitor might have found fault with, if perchance he had watched us (as he uses to do) closely?
- A. Nothing, as I suppose.
- B. Indeed it is very true which our Master doth often tell us.
- A. What is that?
- B. *That the copy and liberty of the Latin Tongue is got by these means especially, by often writing, discoursing, reading Authors, and turning English into Latin, or Latin into English.*
- A. Let us diligently exercise ourselves then in these things, by God's assistance, in whose hands are all our studies.
- B. The same God grant, that we may perpetually celebrate his benefits towards us with true worship, and worthy praise.
- A. *This is our work, this is our strife.*
Let's haste both great and small.
I wish that this may be the main
Of our desires all.
- Sed quid censes de hâc nostrâ confabulatione?
- Argumentum satis aptum deisti nobis in hoc otio nostrâ vespertino.
- Ecquid habuit sermo noster quod reprehendisset Observator, si forte (ut solet) non observâisset ex insidiis?
- Nihil, ut opinor.
- Profectò verum est quod sæpe nobis præceptor inculcat.
- Quid illud est?
- Latinae linguæ copiam & facilitatem comparari his potissimum rebus, sæpe scribendo, confabulando, legendis authoribus, Anglica Latine, Latina Anglice vertendo.*
- Ergò his rebus diligenter nos exerceamus, adjuvante Domine Deo, in cujus manu sunt studia nostra omnia.
- Idem faxit, ut ejus erga nos beneficia vero cultu dignique laudibus perpetuo celebremus.
- Hoc opus, hoc studium, parè properemus & ampli.
- Hac sit votorum summa superius precor.

B. But hark the clock.
A. It puts us in mind in good time; and therefore let us give over.
Otherwise Sun-set will come upon us here.

Audi horologium.
Nos opportunè admonet; itaque desistamus.

Alioqui Solis occasus nos hic opprimet.

Col. 38. *Honoratus, Vimiamus, Pratenfis, the Usher.*

Col. 38. *Honoratus, Vimiamus, Pratenfis, Pædagogus.*

H. *What wanteth rest, in its course can't endure; This repairs strength, and keeps the limbs in ure.*

Ovid.

Quod caret alternâ requie durabile non est; Hæc reparat vires, fossaque membra leuat.

Ovid.

Neither shall play in Children offend me; this also is a sign of chearfulness.

Quintilian.

Nec me offenderit lusus in pueris; est hoc alacritatis signum.

Quintilian.

P. There is nothing that can endure continual labour.

Quintilian.

Nulla res est quæ preferre possit continuum laborem.

Quintilian.

N. I see what these tend to; verily, that I may have you abroad to walk: but you use to sing almost always the same song, as our little birds are wont to do.

Video quorsum spectant ista; nimirum, ut vos ambulatum ducam; sed eandem cantilenam semper ferè recantatis, us solent nostræ aviculæ.

H. What would you have us to say then, Master?

Quid ergò vis dicamus, Præceptor?

Say every one his Sentence hereafter out of the New Testament.

Dicite posthæc suam quisque sententiam ex Novo Testamento.

O brave, this will be a very easie thing to us; for we have good store of them forth coming. Will you have us begin then, Master, just now?

Euge, nihil erit nobis facilius: habemus enim in promptu multam earum coniam. Vis ergo, Præceptor, ut jam nunc incipiamus?

P. Yes

- B. Yes indeed I am willing ; seeing (as you say) you have such good store.
- V. Who shall begin ?
- P. Will you, *Honoratus* ? let us see how you can do this thing for your honours sake.
- H. I will do it with all my heart, but for God's honours sake.
- P. I commend that saying. For God's honour and glory is to be preferred in all things. Well, begin, if you have any thing to say.
- H. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven : Matthew the fifth Chapter.*
- V. Putting away lying, speak the truth every one to his neighbour : In the fourth Chapter to the Ephesians.
- P. Children obey your Parents in all things, for this is pleasing to the Lord : in the third Chapter to the Colossians.
- P. Well done ! a good proof : see that your proceeding be answerable ; that is, that you may diligently go on hereafter.
- H. He that hath given us a beginning, will give us good success.
We are to hope so.
- P. Get you ready that we may make timely haste to go abroad.
- Sanè velim ; quando (ut ais) tanta est vobis copia.
- Quis incipiet ?
- Tune, *Honorate* ? vis honoris tui causâ hujus rei specimen edere ?
- Id ego libenter faciam, sed Dei honoris causâ.
- Laudo istud verbum.
- Divinus enim honor & gloria omnibus in rebus est præferenda. Eja, incipe, si quid habes.
- Nisi abundaveris justitiâ vestrâ plus quam Scribarum & Phariseorum, non potestis ingredi in regnum celorum Matthæi quinto capite.*
- Deposito mendacio, loquimini veritatem quisque proximo suo : ad Ephesios capite quarto.*
- Filii, obedite parentibus in omnibus, hoc enim placet Domino : ad Colossenses tertio.*
- Euge ! bonum specimen : videtur progressus respondeat ; hoc est ut pergatis in posterum diligenter.
- Qui nobis principium dedit dabit idem successus prospectus.
- Ita sperandum est.*
- Parate vos, ut prodire maturemus.

H. We will be very ready here presently.

P. Take every man his cloak, that ye may go abroad more handiome.

But do you hear, boys?

P. What would you have, Master?

P. See you bring your Psalm-books too; we will sing somewhere in a shadow,

P. So shall our walking be more pleasant.

Mox aderimus partissimi.

Sumite suum quisque pallium, ut prodeatis honestius.

Sed heus, pueri?

Quid, Præceptor?

Videte ut Psalmos etiam adferatis; alibi in umbrâ cantabimus.

Ita fiet ambulatio nostra jucundior.

Col. 39. V. M.

Col. 39. V. M.

V. Was you not at the school to day?

M. Where should I have been? but what did you do?

I was busy at home.

M. That is fallen out besides your wont; for you use to be away somewhat seldom.

As very seldom as I can; but what is done?

Nothing at all.

Have we remedy, or leave to play then?

Yes surely.

How so?

Because of the Fair to day.

Who gave it us?

The Master of the school; but by the Rector's consent.

Fuistine hodie in gymnasio?

Ubi ergo fuisset? tu verò quid agebas?

Eram domi occupatus.

Id evenit præter morem tuum; soles enim abesse rarius.

Quam possim rarissimè; quid autem actum est?

Nihil profus.

Ergone remissionem habemus, aut veniam ludendi?

Certò.

Quamobrem?

Propter mercatum hodiernum.

Quis dedit?

Ludimagister; permisso tamen Rectoris.

V. What

V. What hath he granted you ? Quid concessit ?

M. Freedom from every school-exercise.

Vacationem ab omni munere scholastico.

V. What, for all the day ?

An, in totum diem ?

M. From morning till sun-set ; though he diligently charged us, and at large, that in our time of leisure we should think of our business, that we come not tomorrow to the school unprovided.

A mane ad occasum usque sollicitametsi diligenter & multum quidem verbis admonuit, ut in otio de negotio cogitamus, nè cras in ludum veniremus imperati.

V. What then shall we do ? shall we abuse this leisure ?

Quid igitur nos ? hocce abutemur otio ?

M. Verily that doth not at all become boys of our age.

Id verò ætatem nostram de minimè.

V. But what are you going to do ?

Tu verò quid paras facere ?

M. To get me into my study ; unless you like it better for us to walk abroad some whither an hour and an half ?

Me recipere in musæolum ; nisi forte tibi magis placet sesquihoram aliquo prodeum deambulatam ?

V. Should I refuse it ? Nay, there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and withal we shall exercise our body.

Egone recusarem ? imò, nihil est quod nunc magis velim. Nani & nos interea tractabimus aliquem sermonem literarum, & simul corpus exercēbimus.

M. Let us go then without the walls.

Eamus igitur extra muros.

V. Whither ?

Quonam ?

M. As far as the water-side.

Usque ad ripam lacus.

V. I like that very well ; but you shall tarry for me, if you please.

Vide istud mihi arridet ; tu (si placet) me expectabam.

M. How long ?

Quamdium ?

V. So long as whilst I go to put on my shoes instead of my slippers.

Tantisper dum crepidas committam in calceos.

M. Wh

Where will you have me tarry for you ?

At the Franciscan Gate.

But see you do not deceive me.

Should I deceive my friend, when I know that *faith is to be kept even with an enemy ?*

Go your way, make haste ; I will be reading something in the mean time, whilst I tarry for you.

God save you, *Marcellus*.

Who is that that salutes me ?

See, I am come again.

What ho, so quickly ? *me thinks you have flown.*

No truly, my very affection hath put wings to my feet.

Let us go now, by God's guidance.

It is only God that leads us forth, and brings them back again.

Let us make haste ; *the way is a good way-off from hence.*

We shall have the better stomach to our dinner ; go on.

Ubi vis expectari ?

Ad Portam Franciscanam.

Ac vide ne me fallas.

An ego amicum fallerem, cum sciam etiam, inimico servendam esse fidem ?

Abi, festina ; ego, dum te operior, aliquid interim legam.

Salve, *Marcelle*.

Quis iste Saluator ?

Ecce, redii.

Eho, tam citò ? *mibi videris volâsse.*

Nimirum, affectus ipse pedibus alas addidit.

Eamus nunc, ducente Deo.

Solus Deus est qui suos ducit, ac reducit.

Maturemus ; *satis longè hinc latus abest.*

Tanto melius prandebimus ; perge.

Herm. Schott. Col. 40.

H. Certainly if one desire to be a Latinist, he must use constantly to speak in Latin; for we become workmen by working.

S. Books do little good, where both a Master and often exercise are wanting.

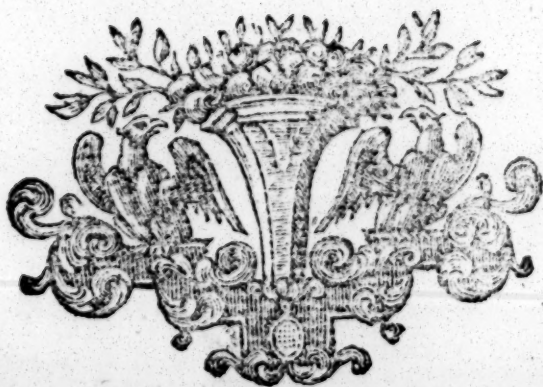
Herm. Schott. Col. 40.

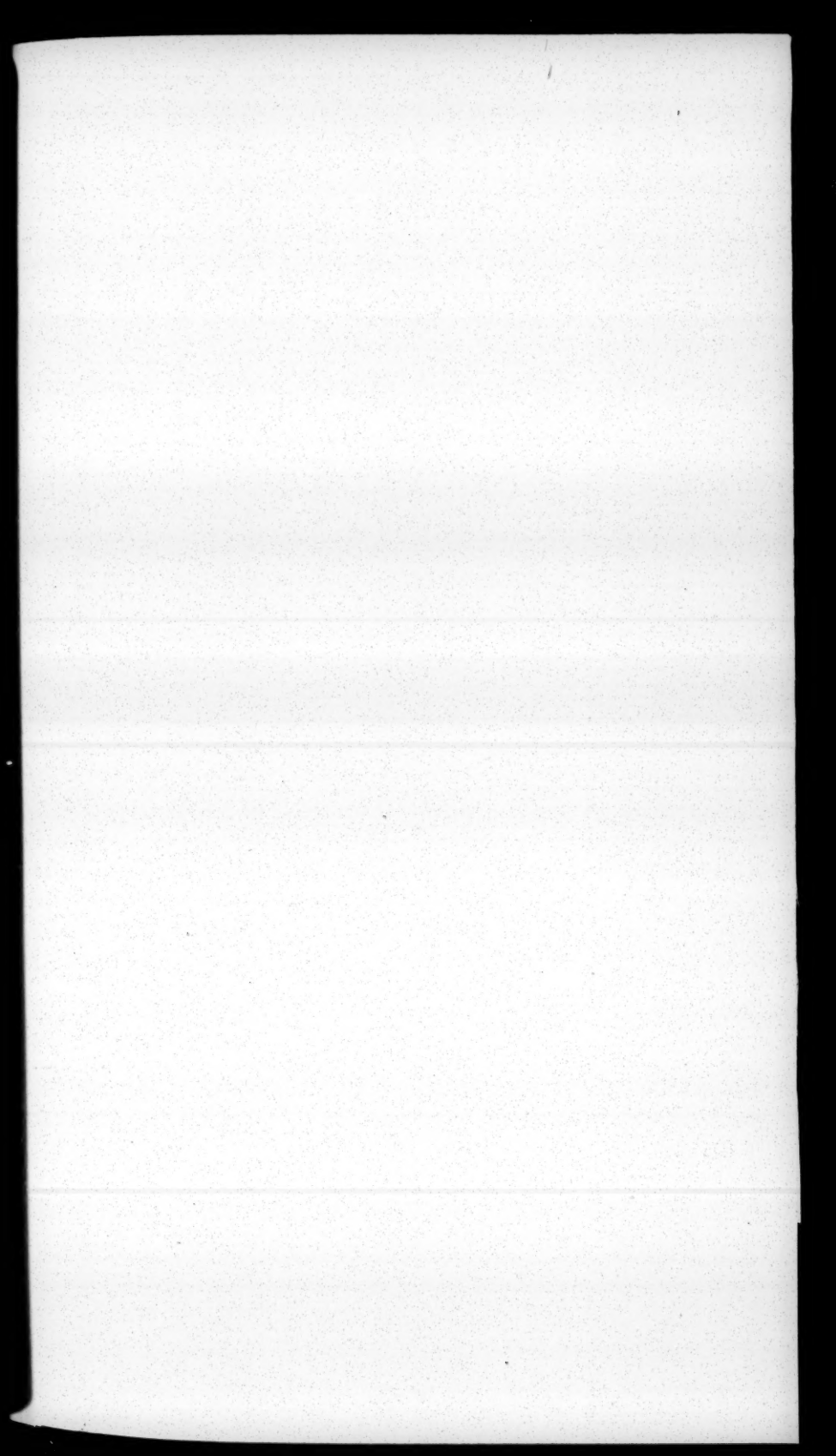
Certè oportet continuè Latine, si quis Latinus esse desiderat; nam fabricantur fabri fumus.

Libri parùm profunt, ubi deest & præceptor & exercitatio frequens.

MVSEVM
BRITAN
NICVM

F I N I S.





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